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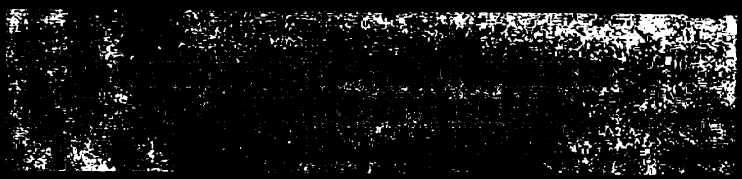

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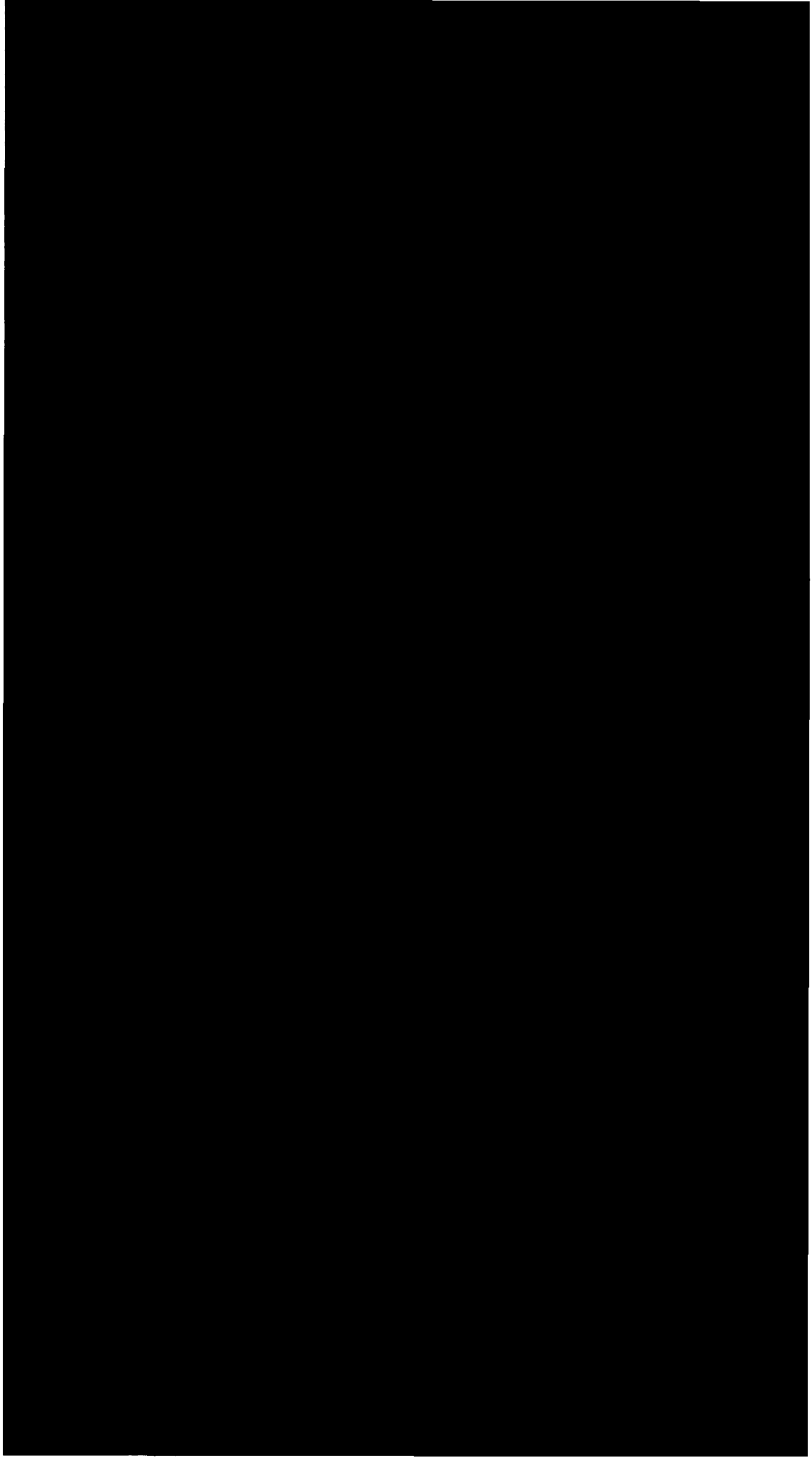
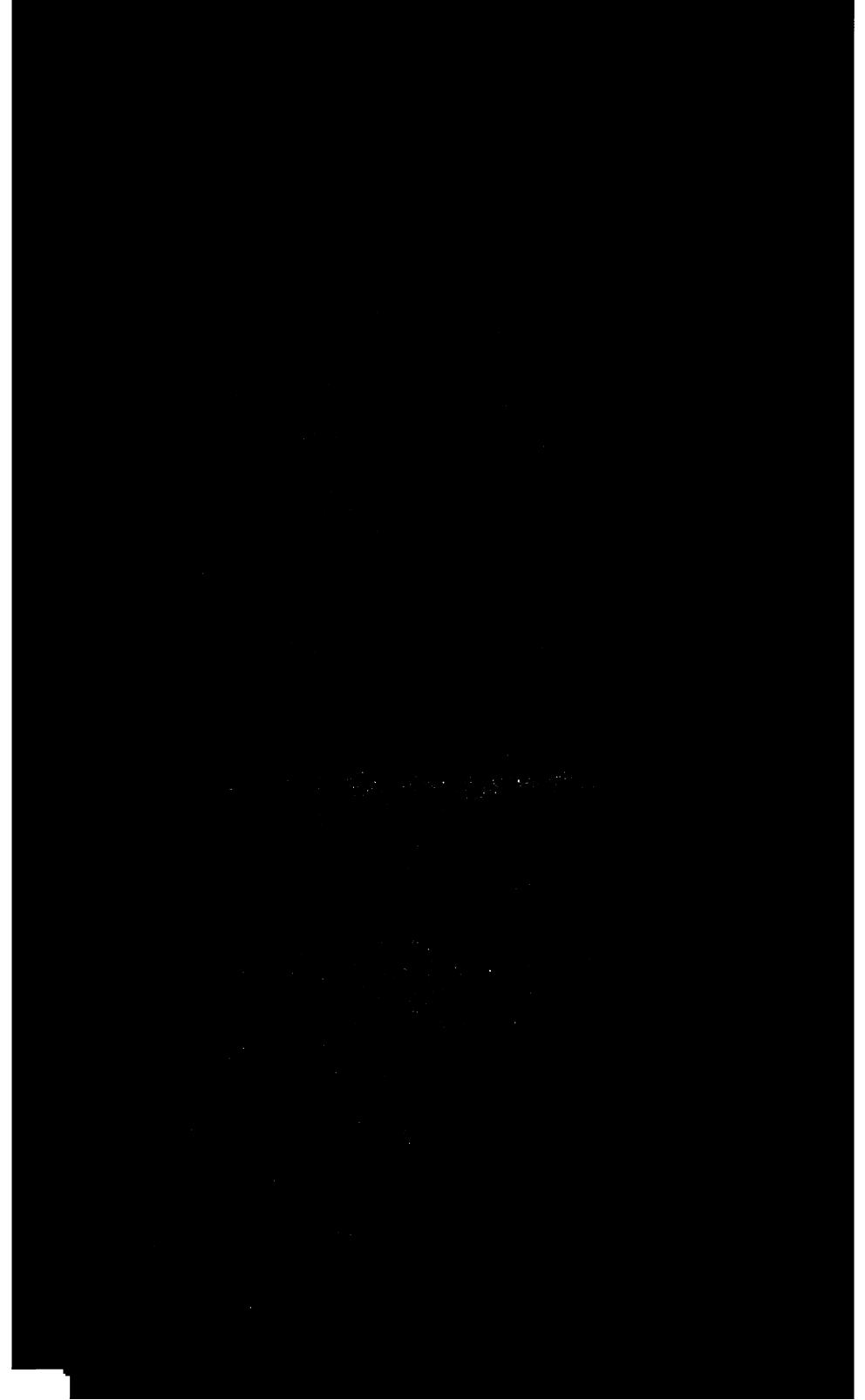
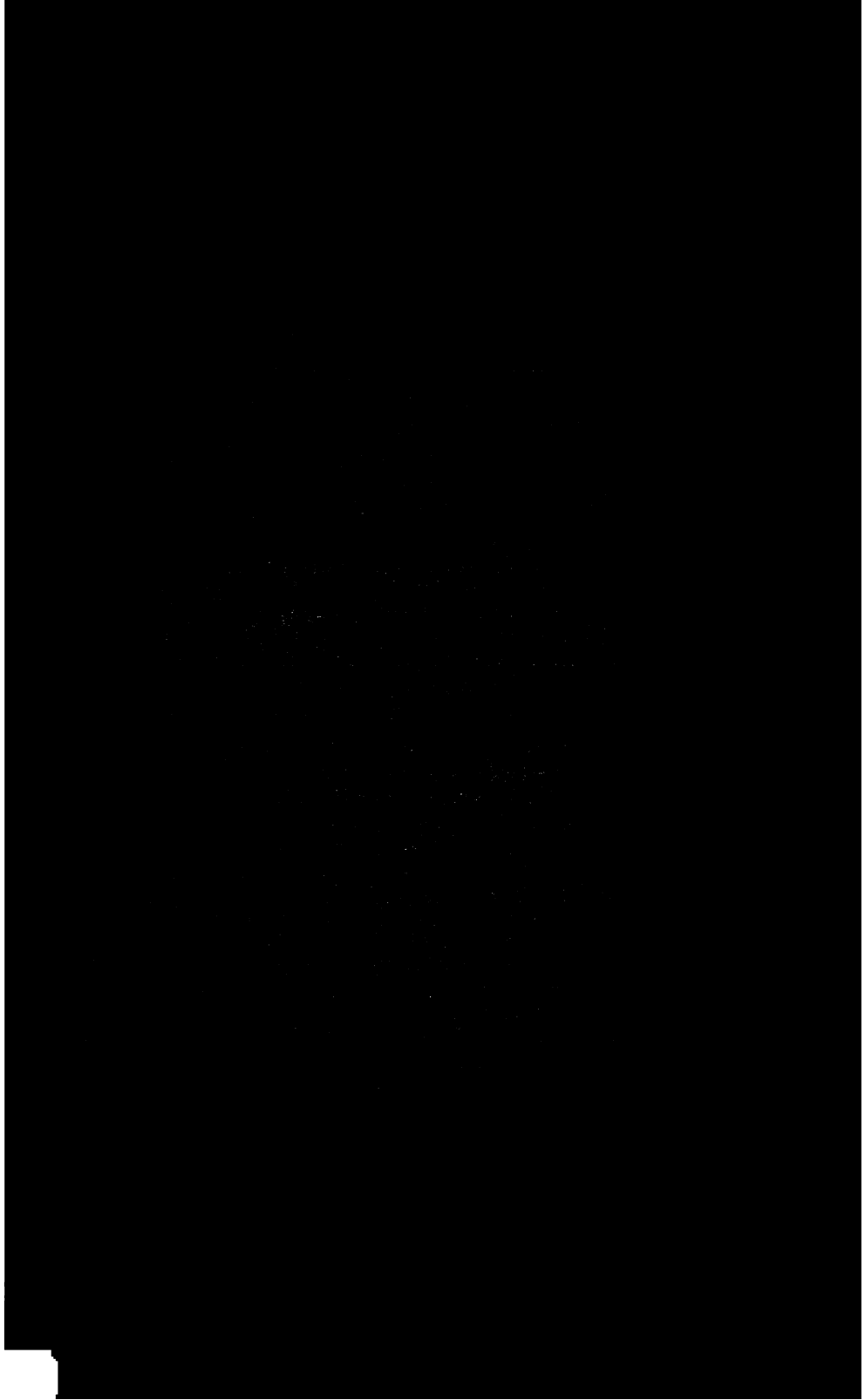
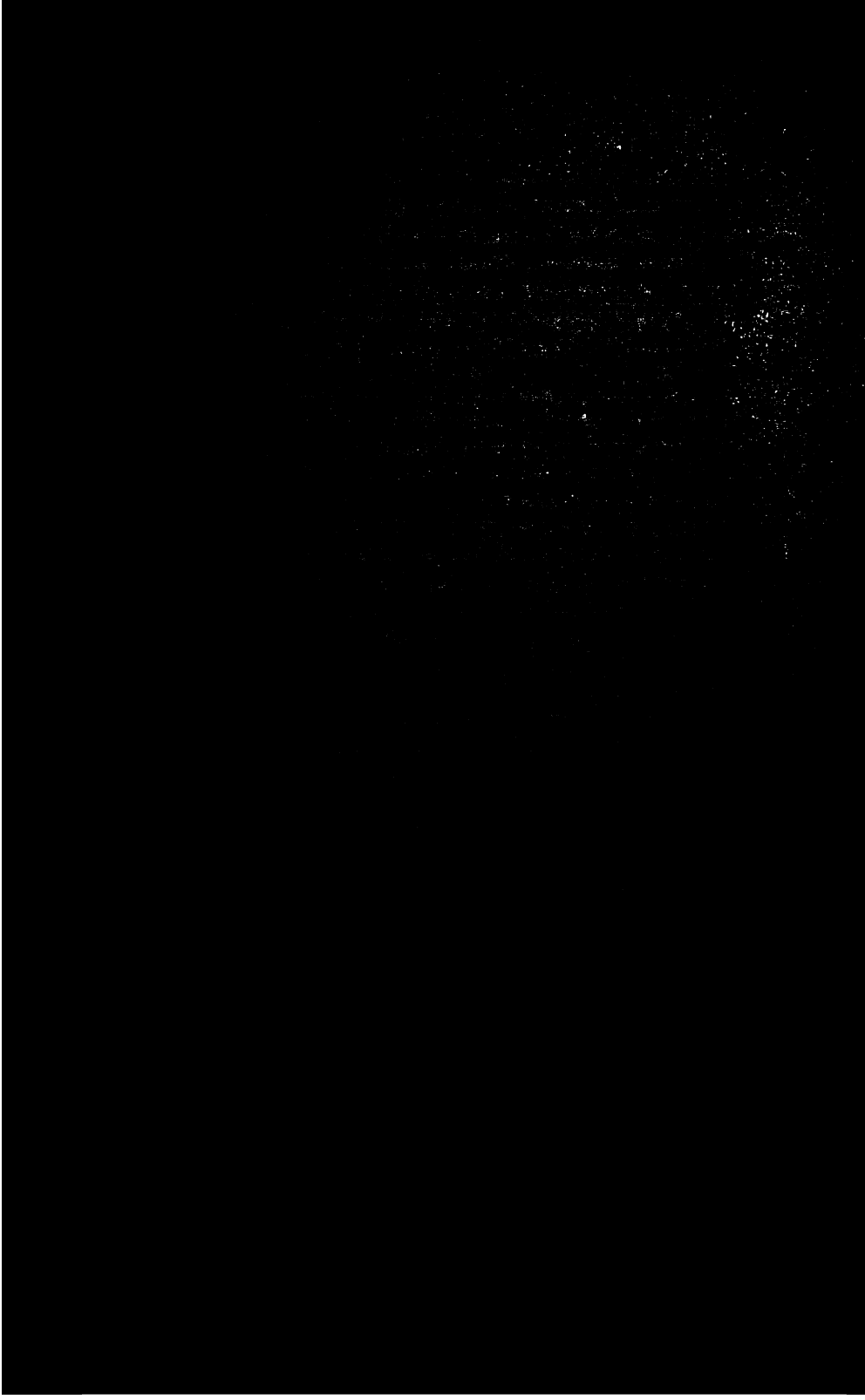


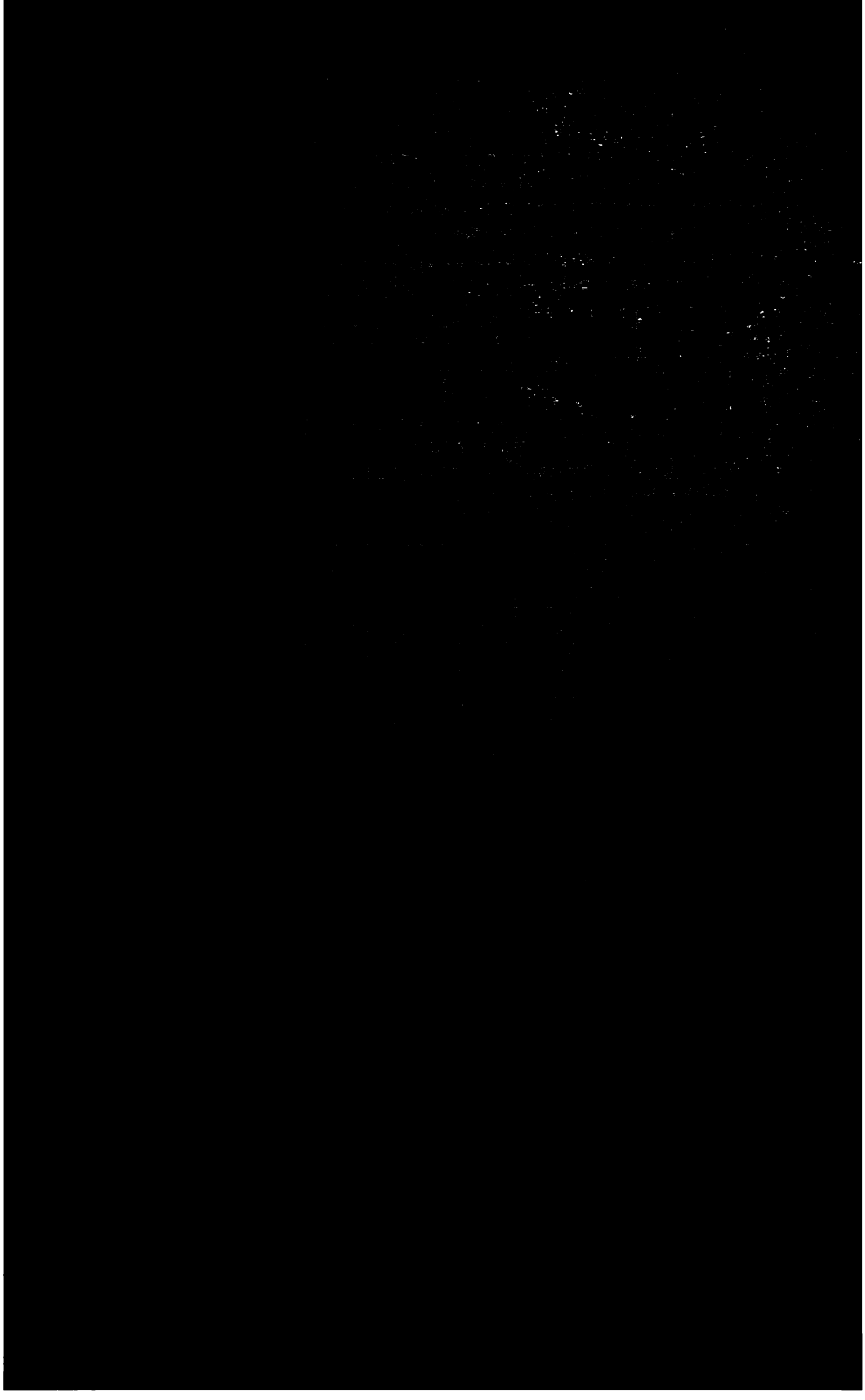
To the People of the South

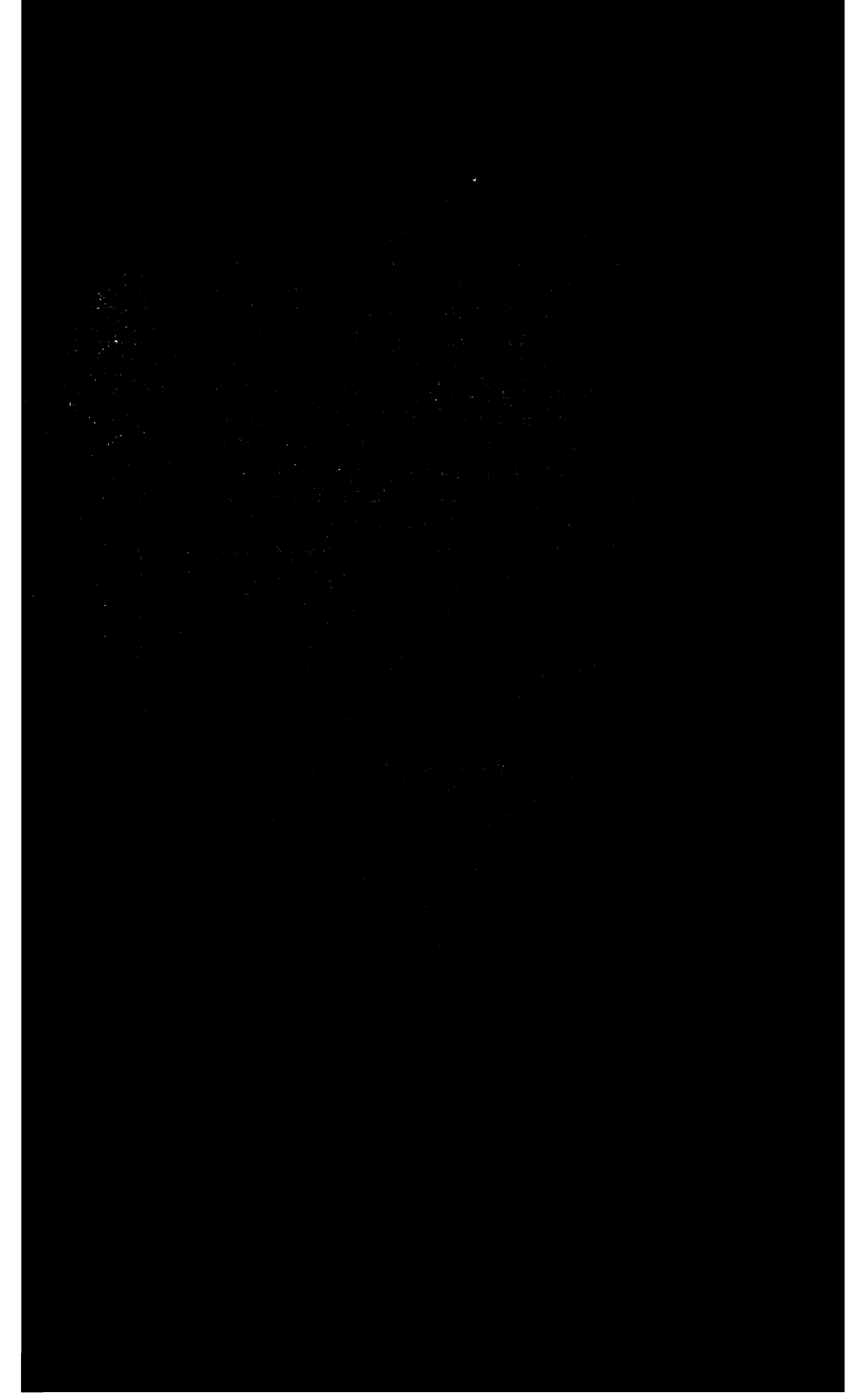
This little work is offered. It does not aspire to the dignity of History. It is mostly a collection of facts under one cover, which I trust will prove of use to the future historians of the South. Perhaps the fittest title to this work would be "A Protest Against Injustice"—the injustice of misrepresentation—of false charges—of lies. The feeling of injustice certainly inspired the idea of this work. The greater number of the facts herein laid before the reader were not drawn from Southern or Democratic sources, but from high Republican authorities. Part first of this work presents Abraham Lincoln to the people of this generation as his contemporaries saw and knew him. The characteristics portrayed will be a revelation to many readers. As an offset to the falsity of Republican histories of the war of the 60's, permit me to express the hope that in the near future our people will make more general use of those histories which are truthful and just to the South. For instance, the English historian, Percy Gregg's large history of the United States, might be condensed, or rather that part giving the story of the 60's could be detached, and published in one small, cheap volume, so that every family in the South can own a copy. John A. Marshall's large volume, "American Bastiles," can be used in every Southern school to rouse in the hearts of boys and girls hatred of Despotism. S. D. Carpenter's "Logic of History," and Matthew Carey's "Democratic Handbook" should not be allowed to go out of print. Both of these books contain much that will be of great value to the future historian.

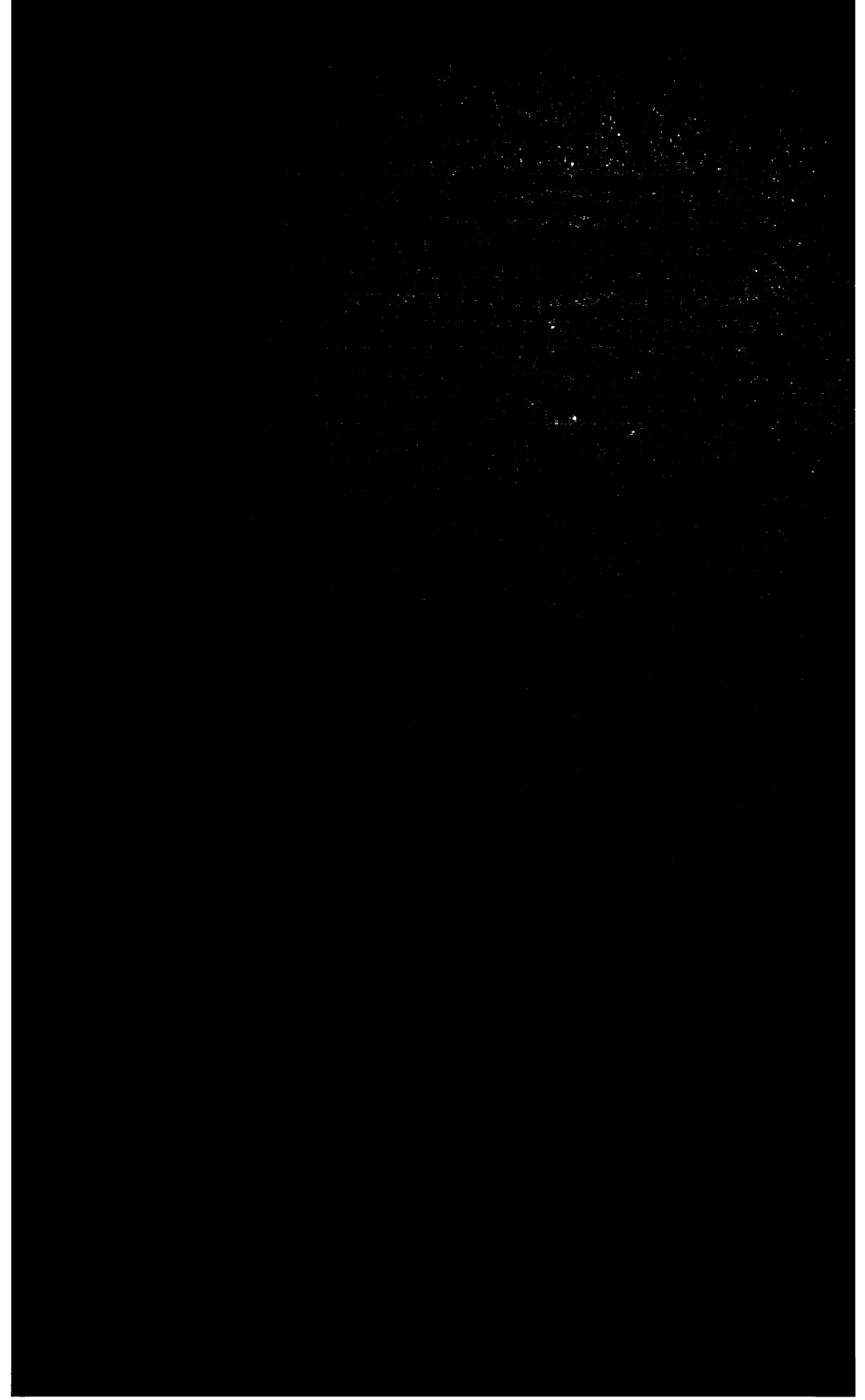


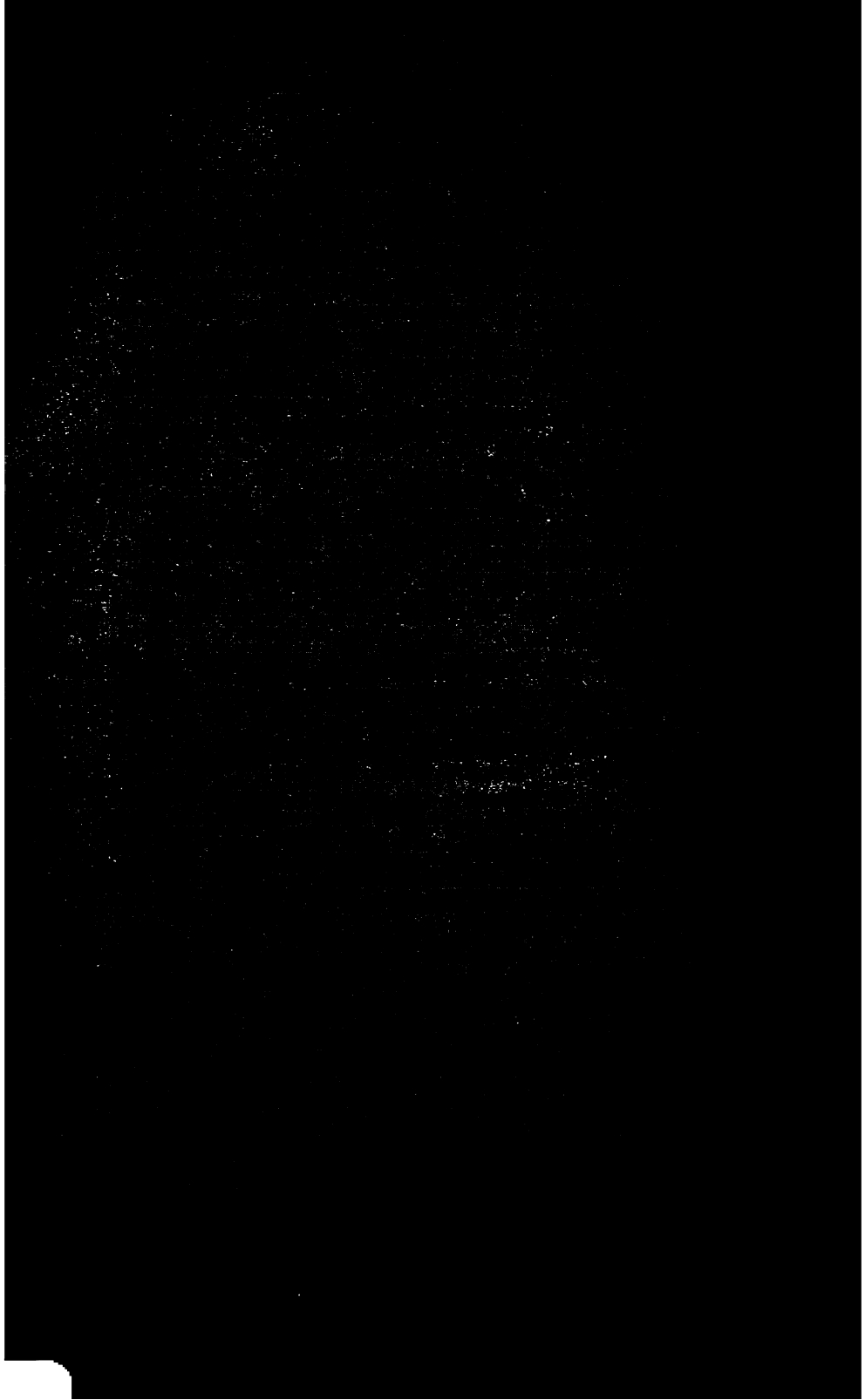


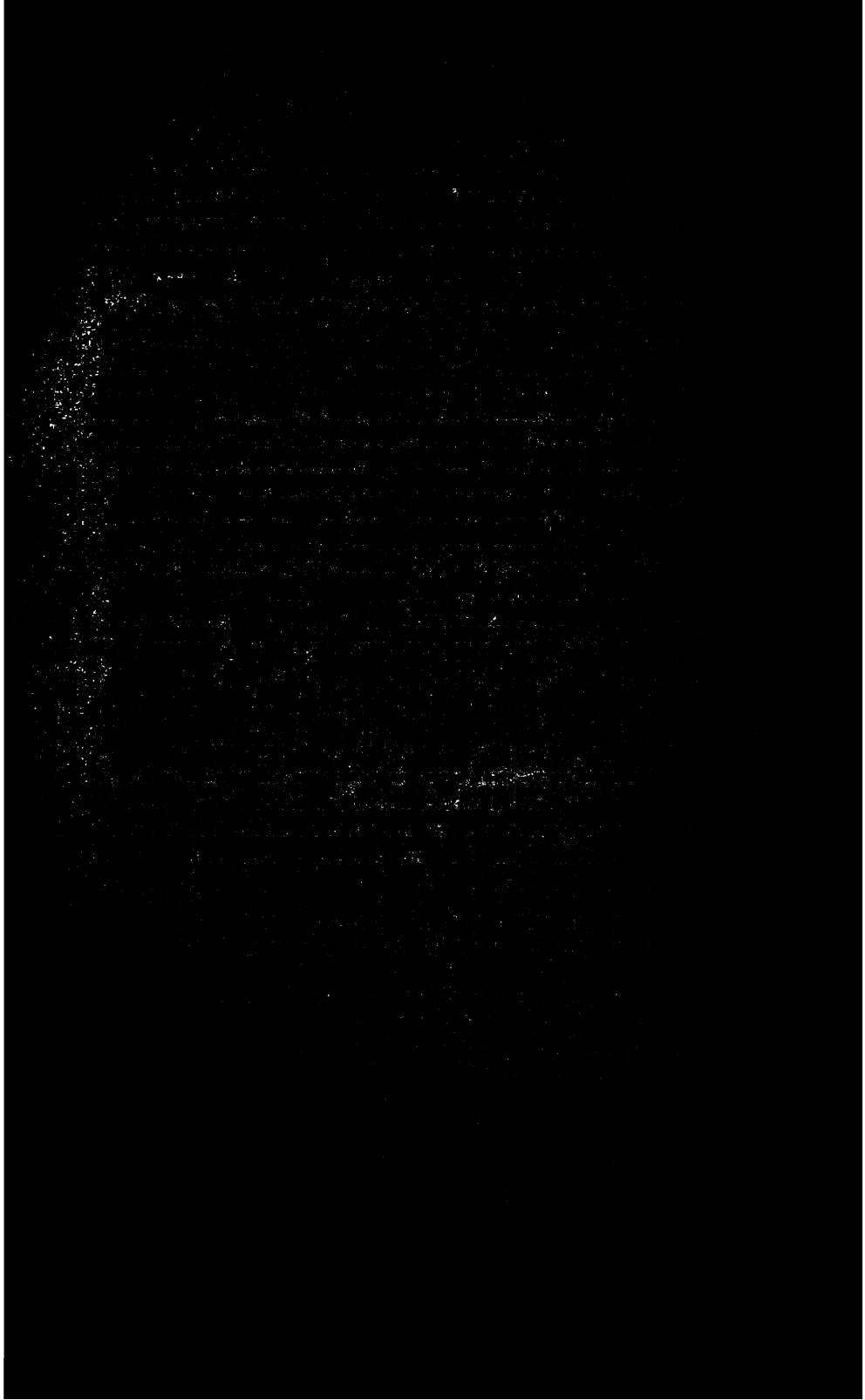


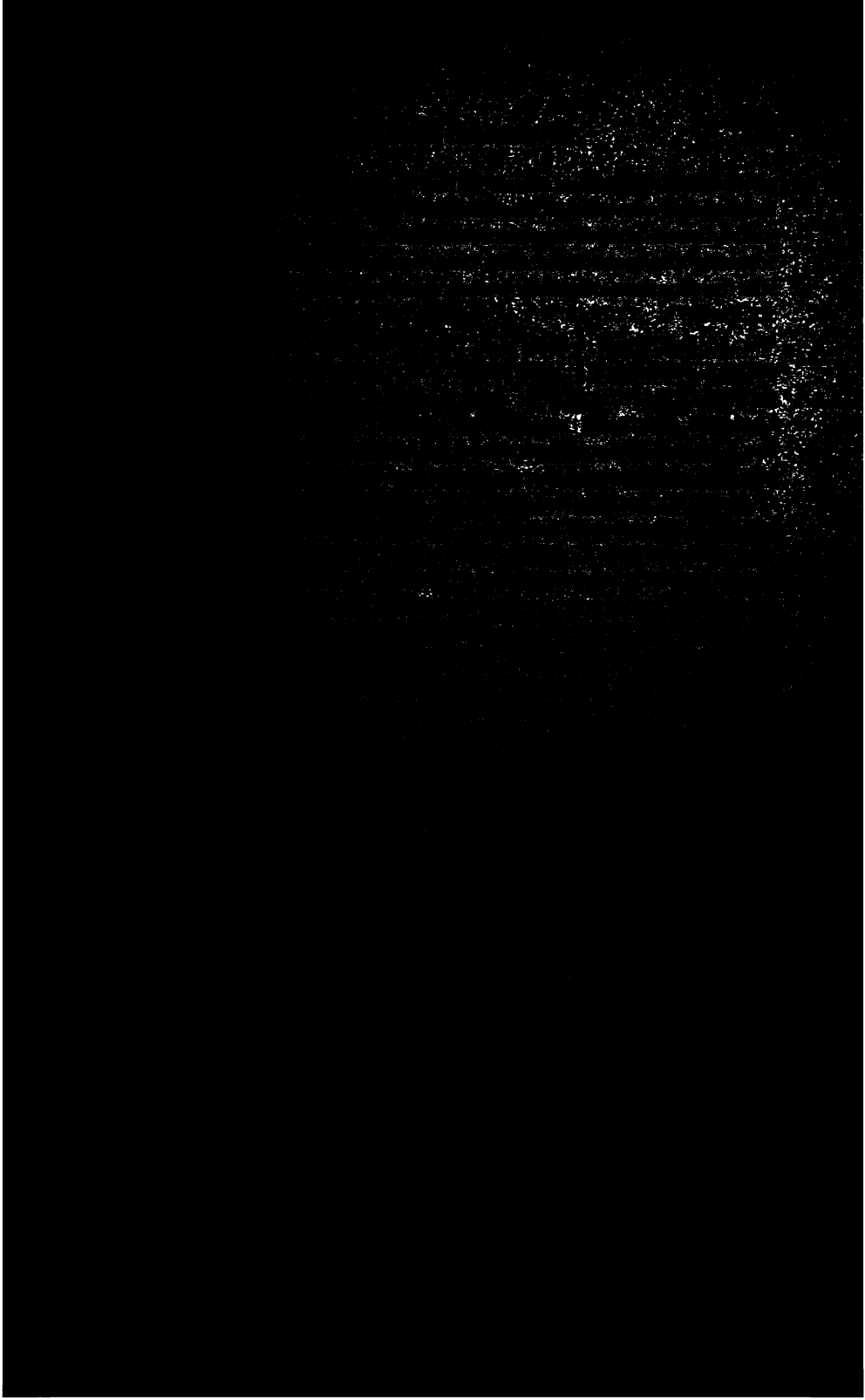


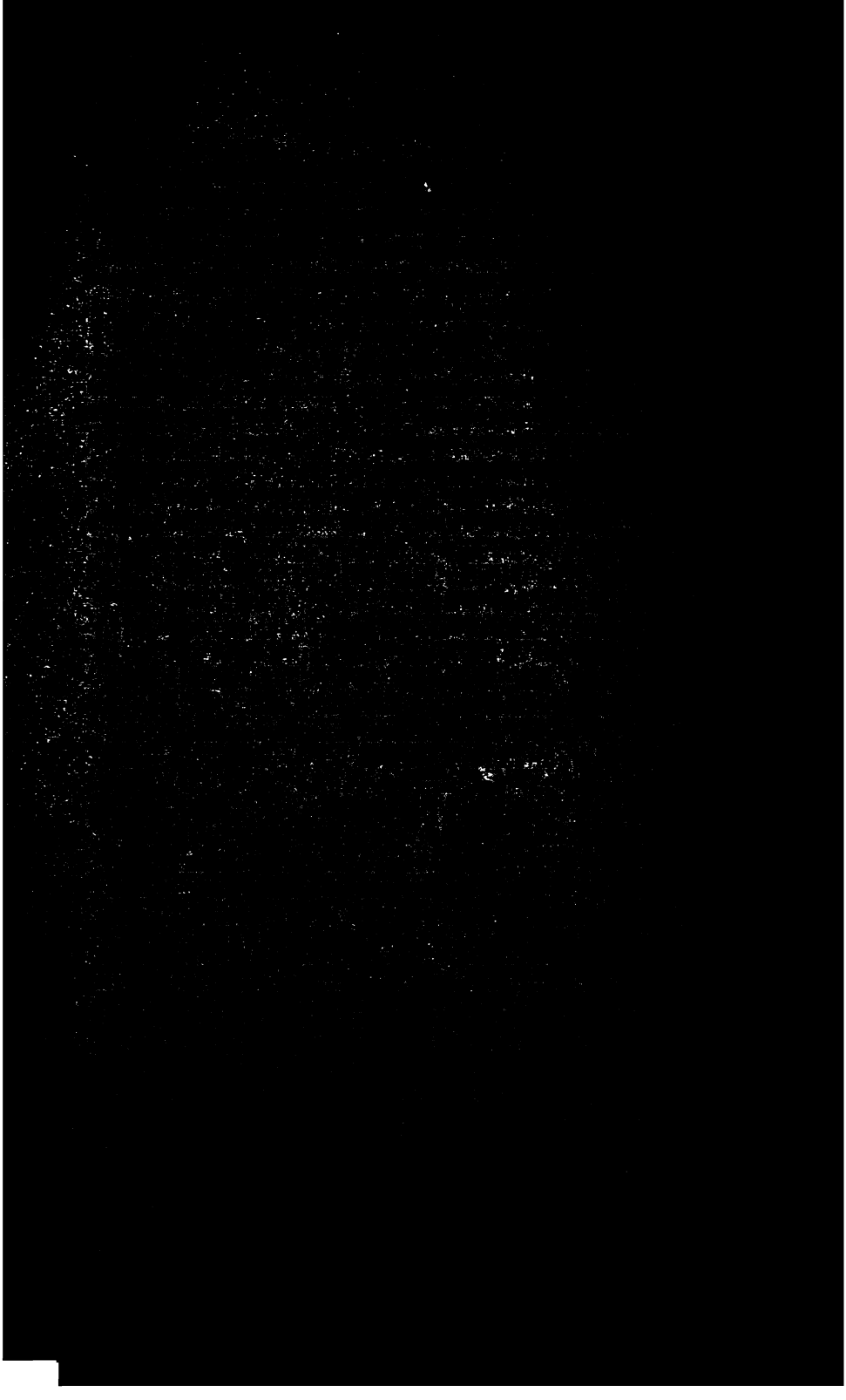


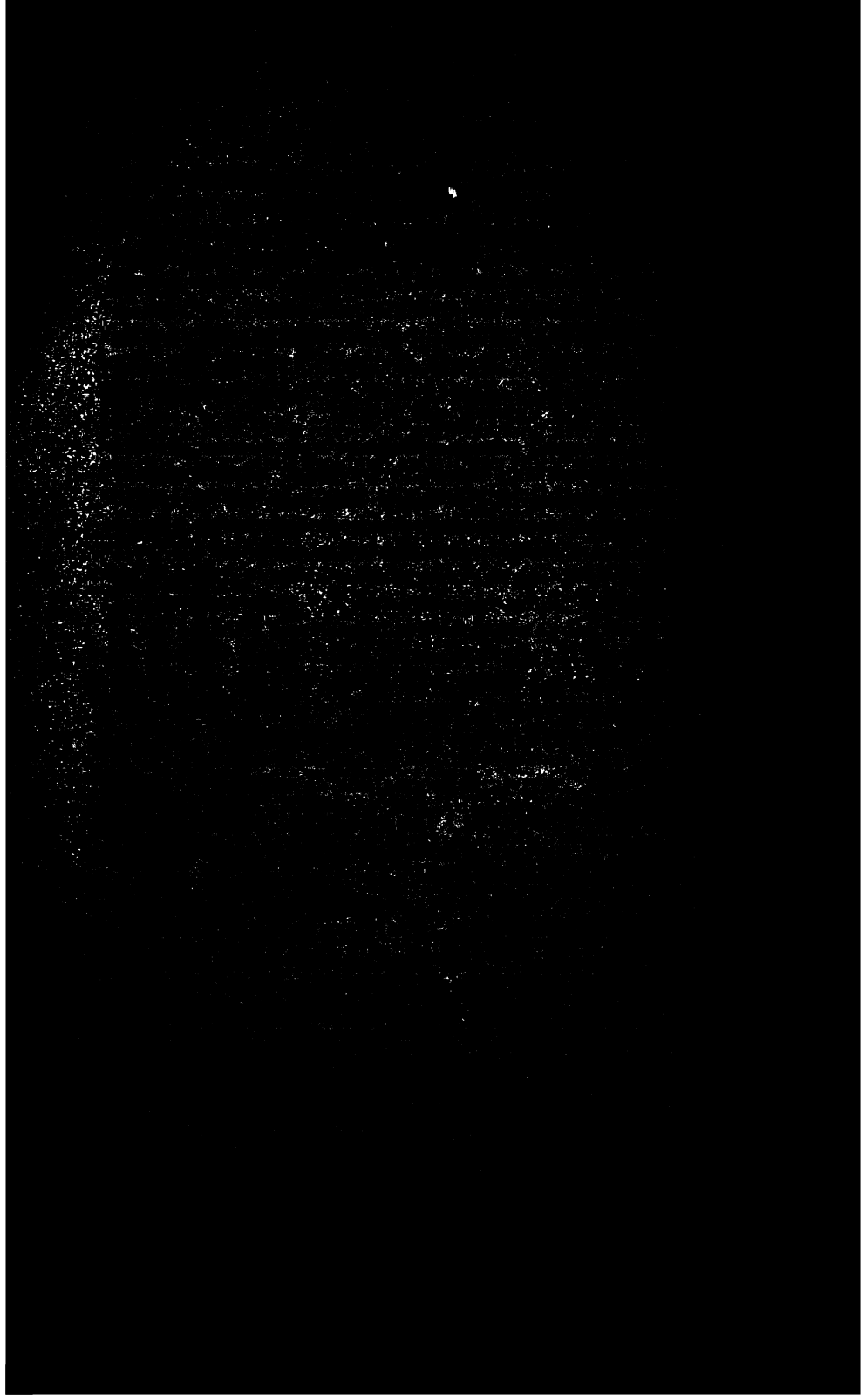


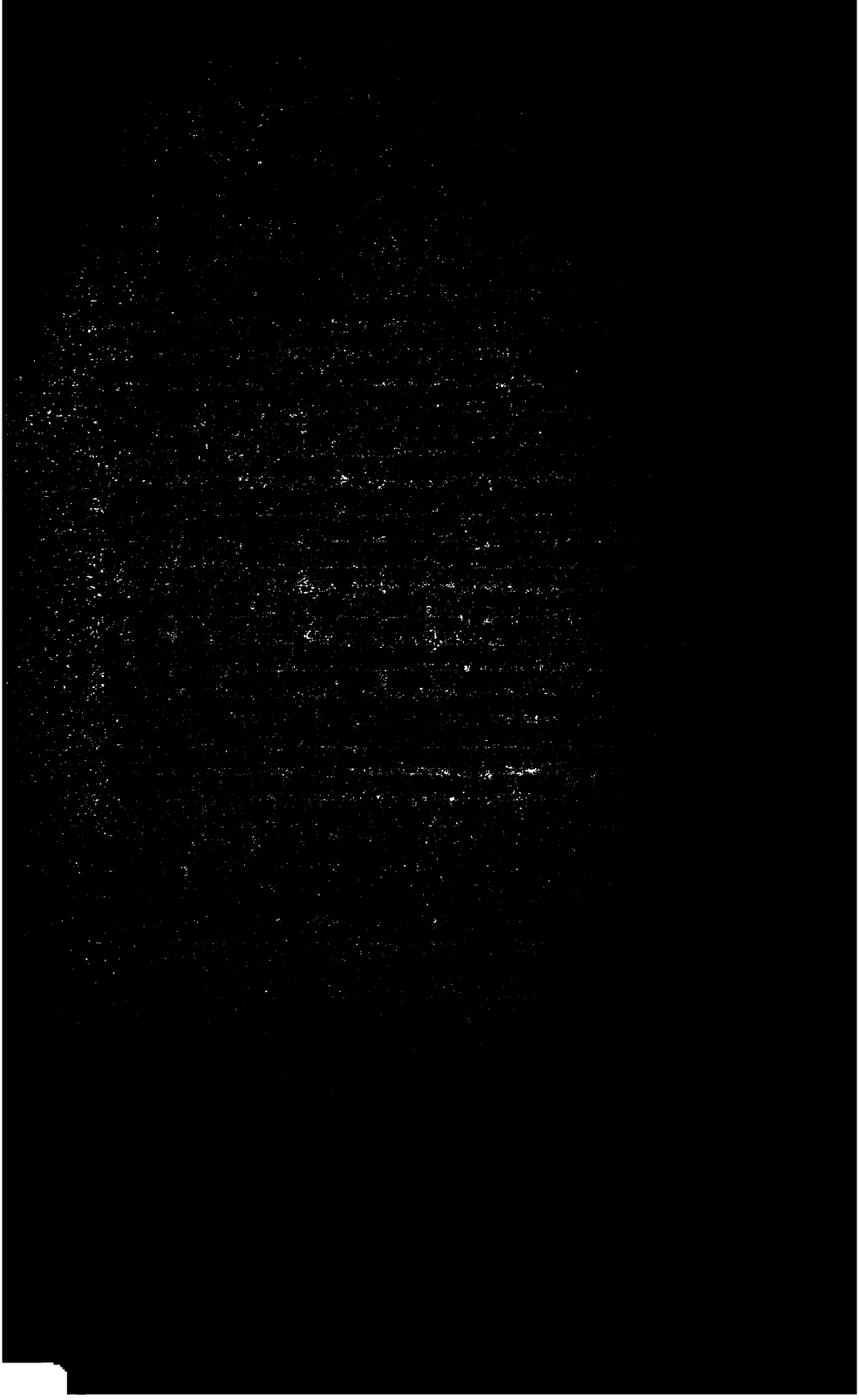


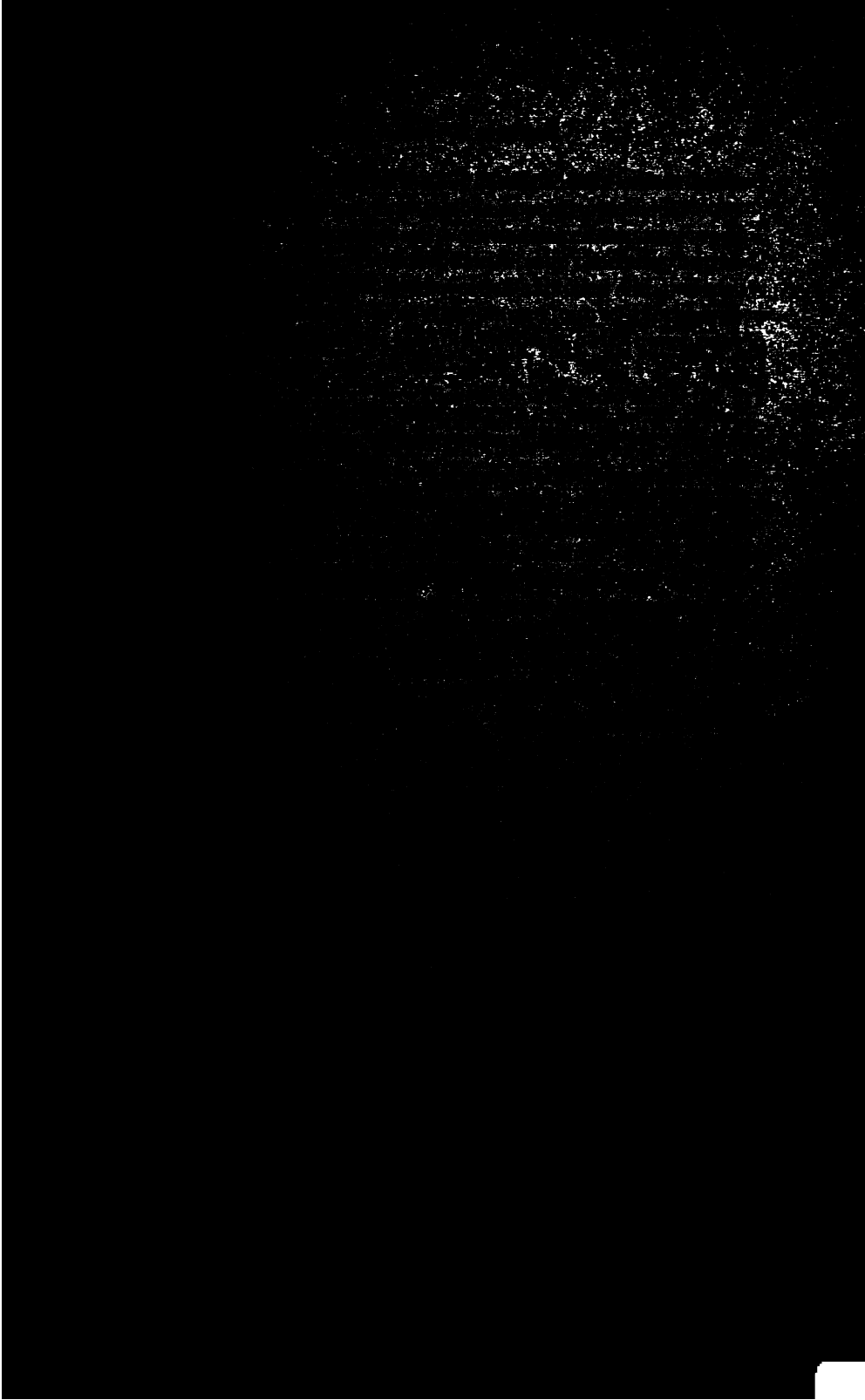


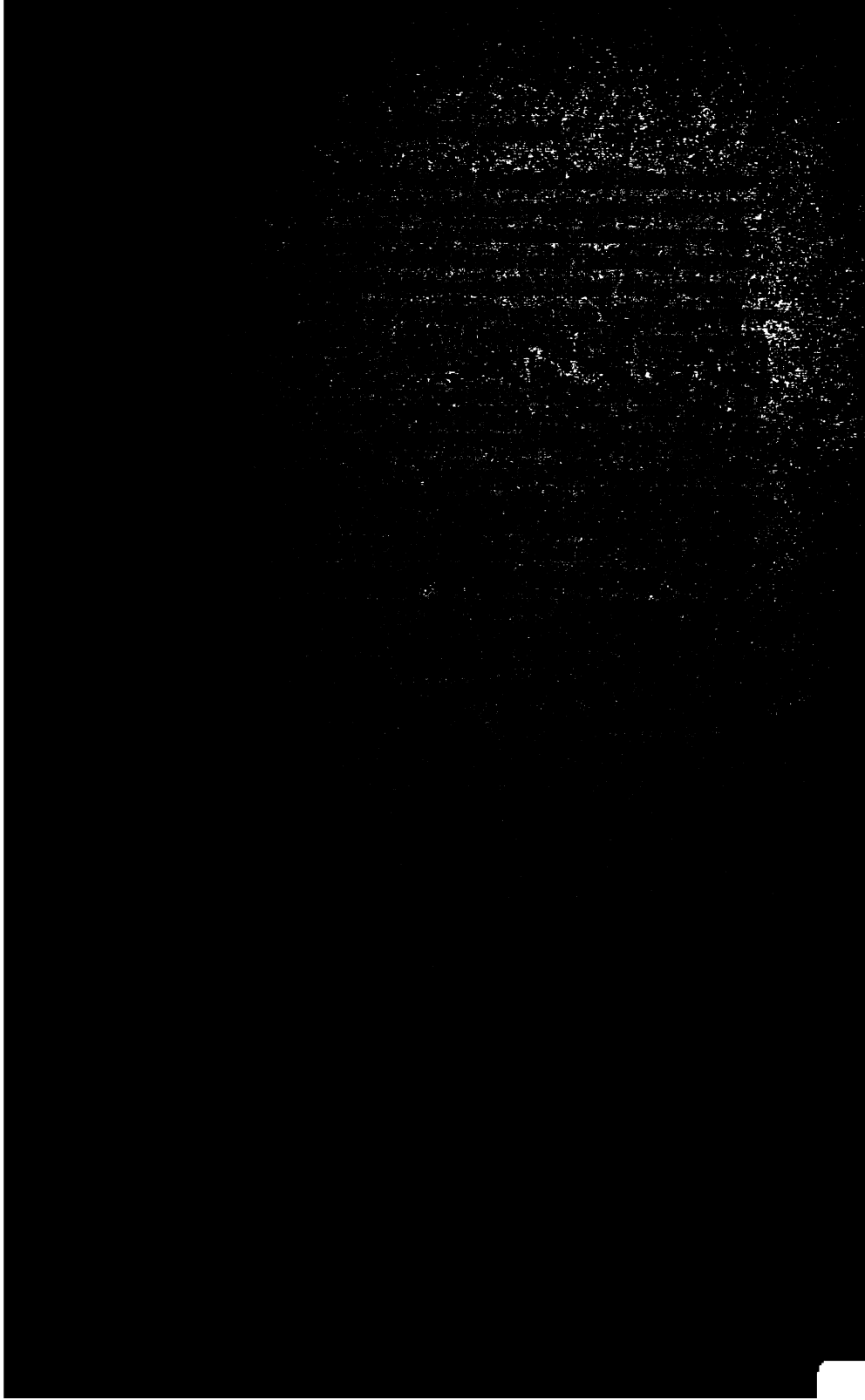


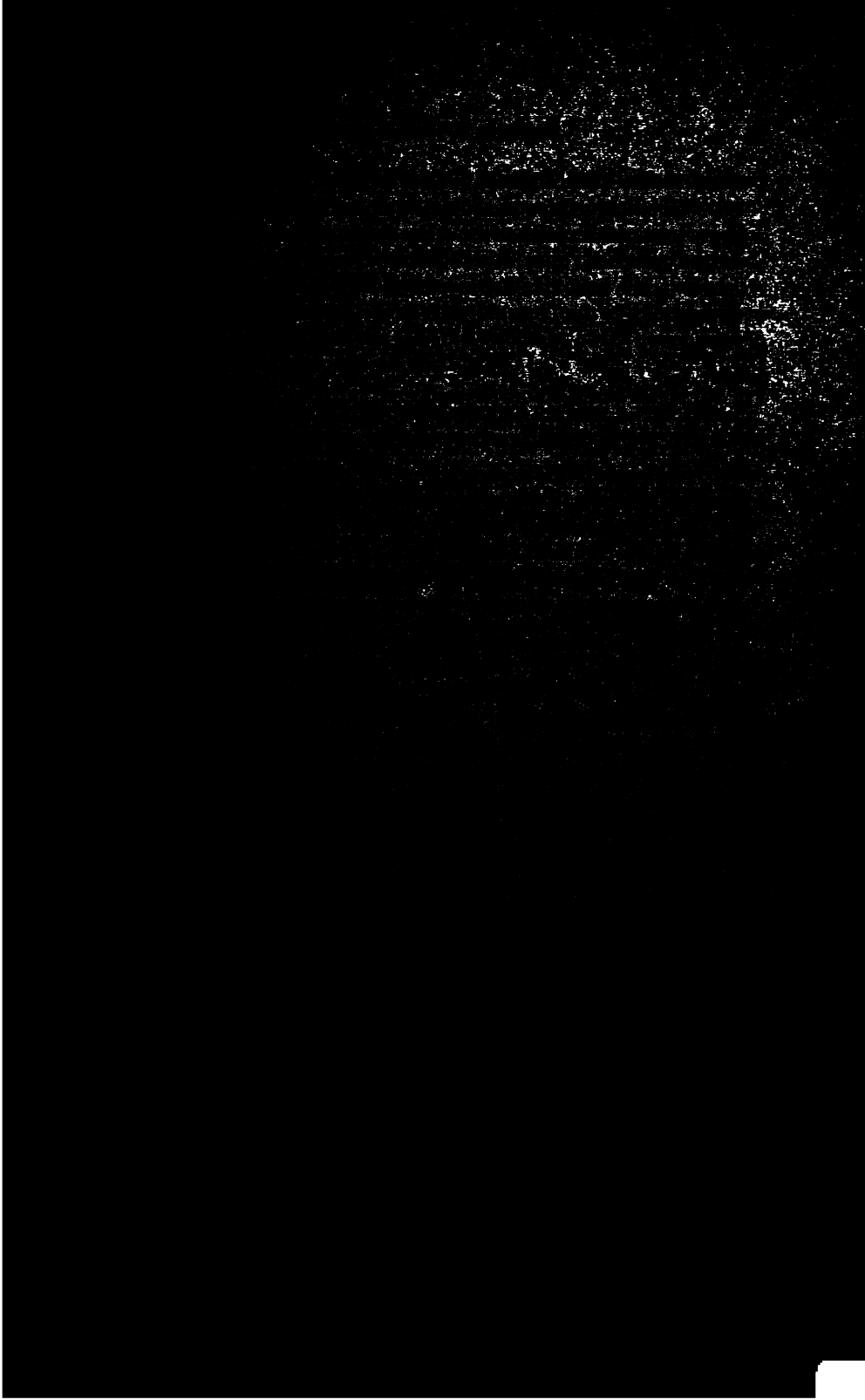


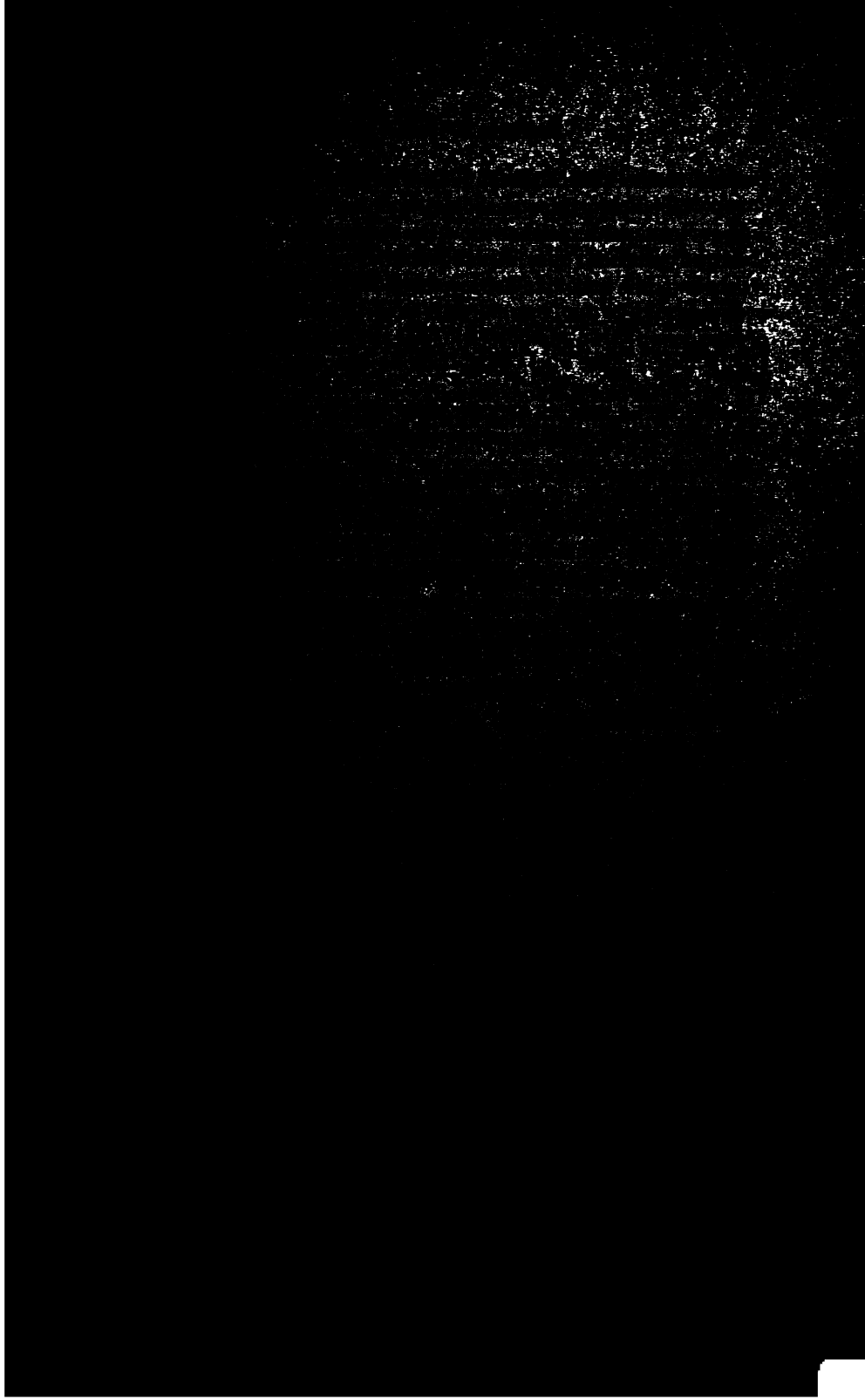


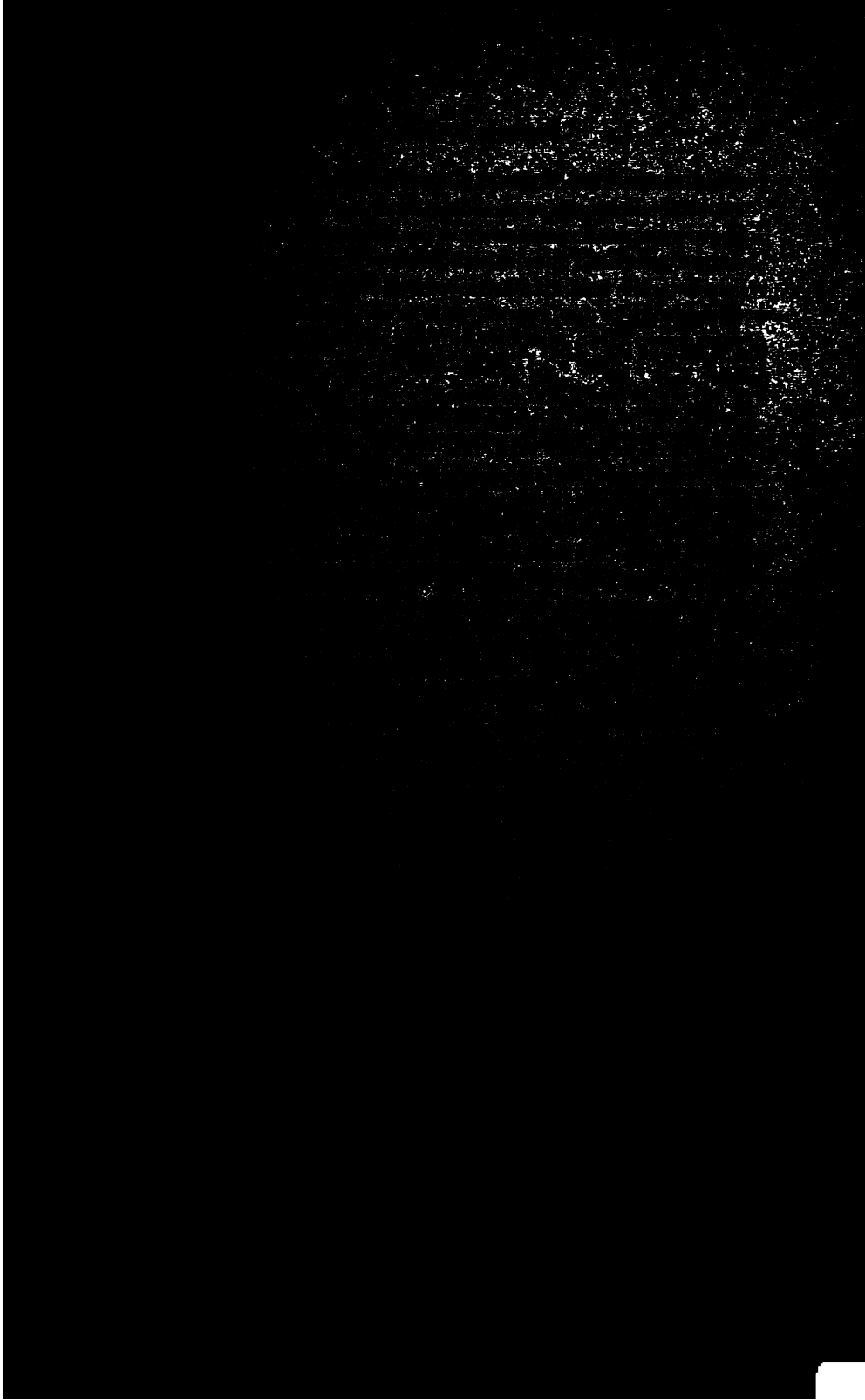


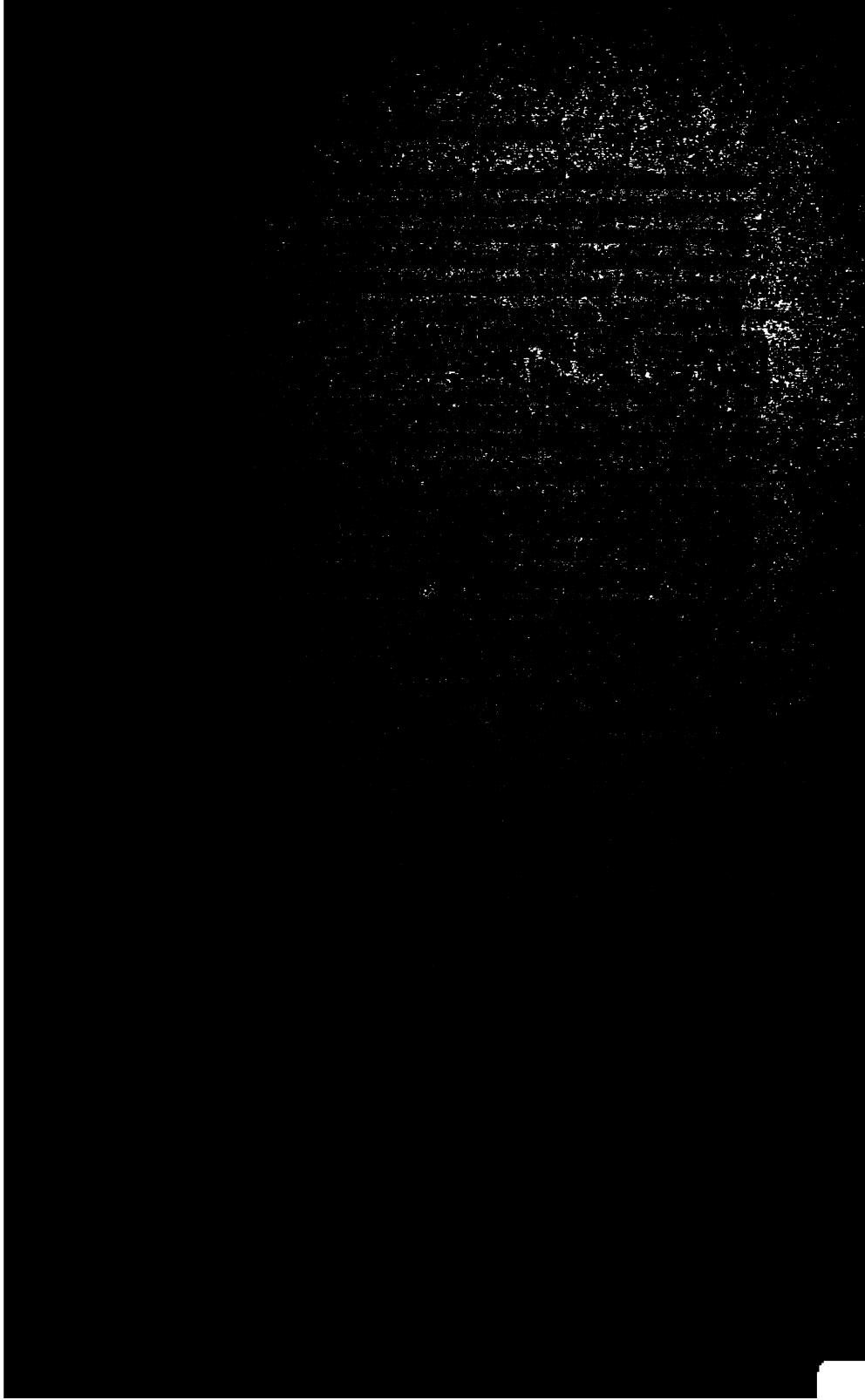


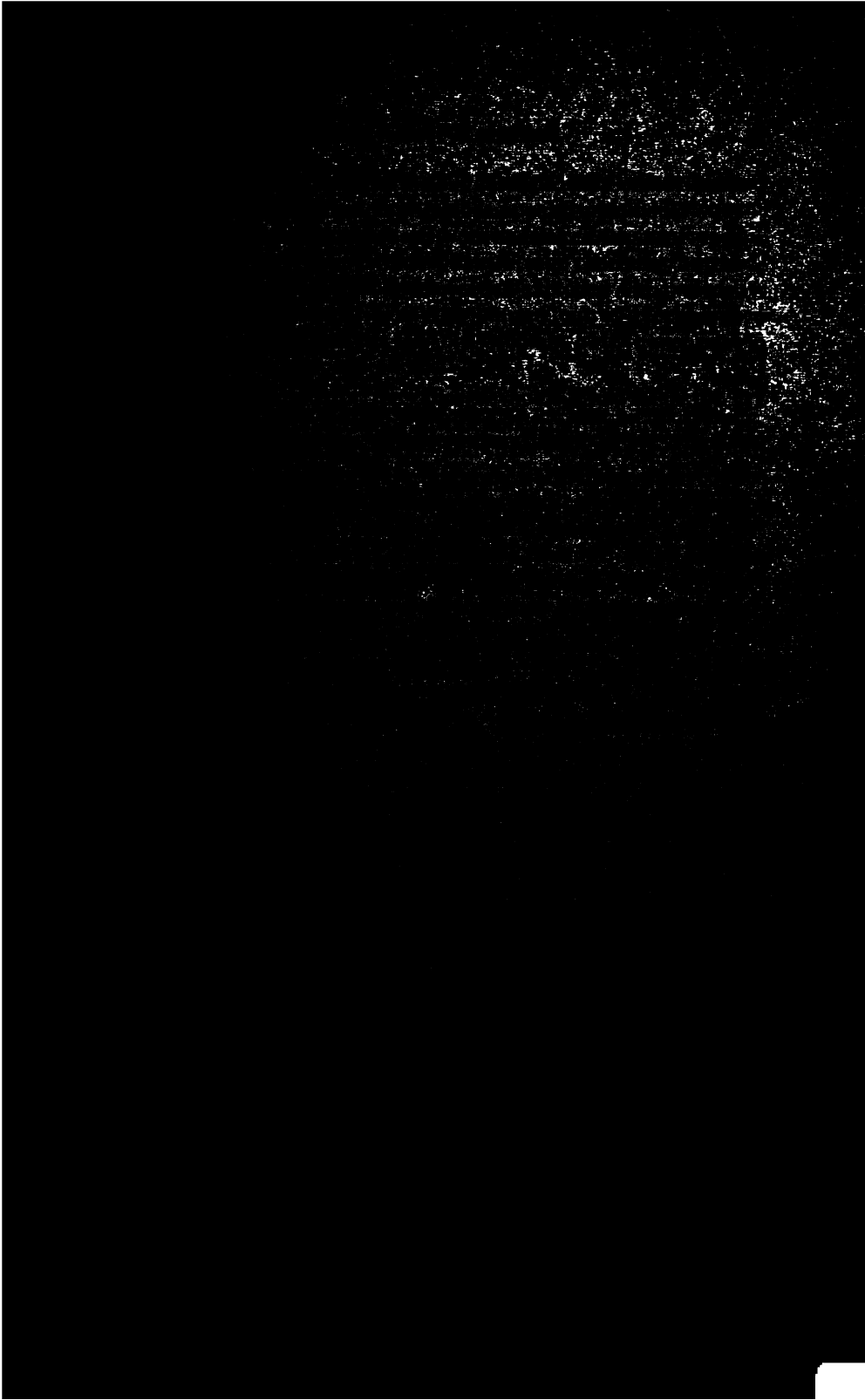


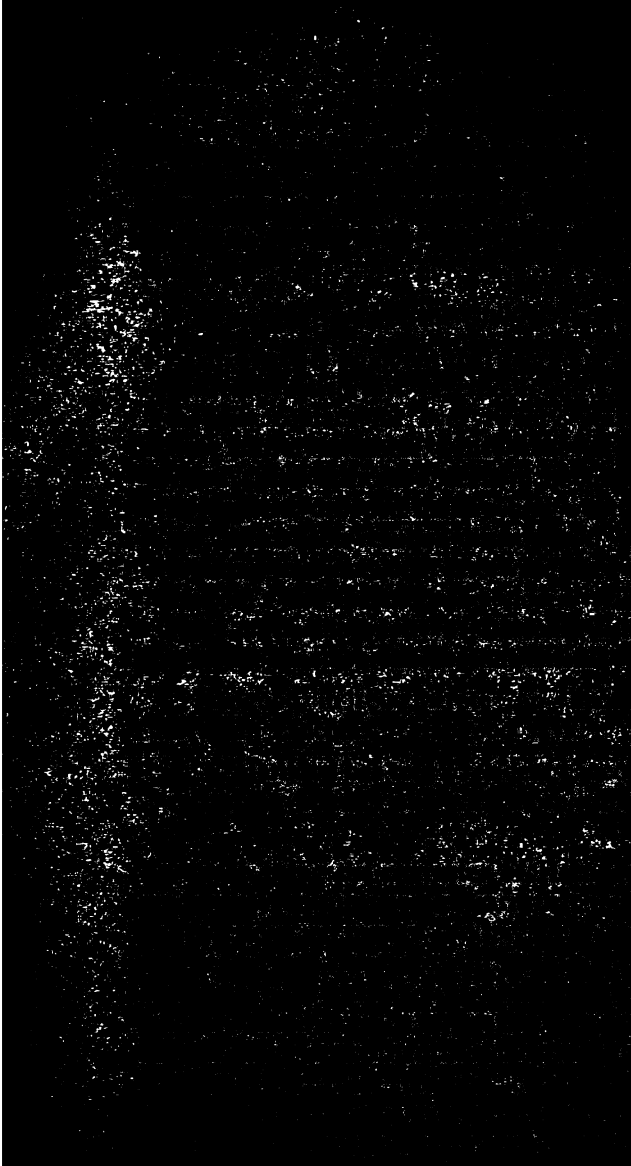


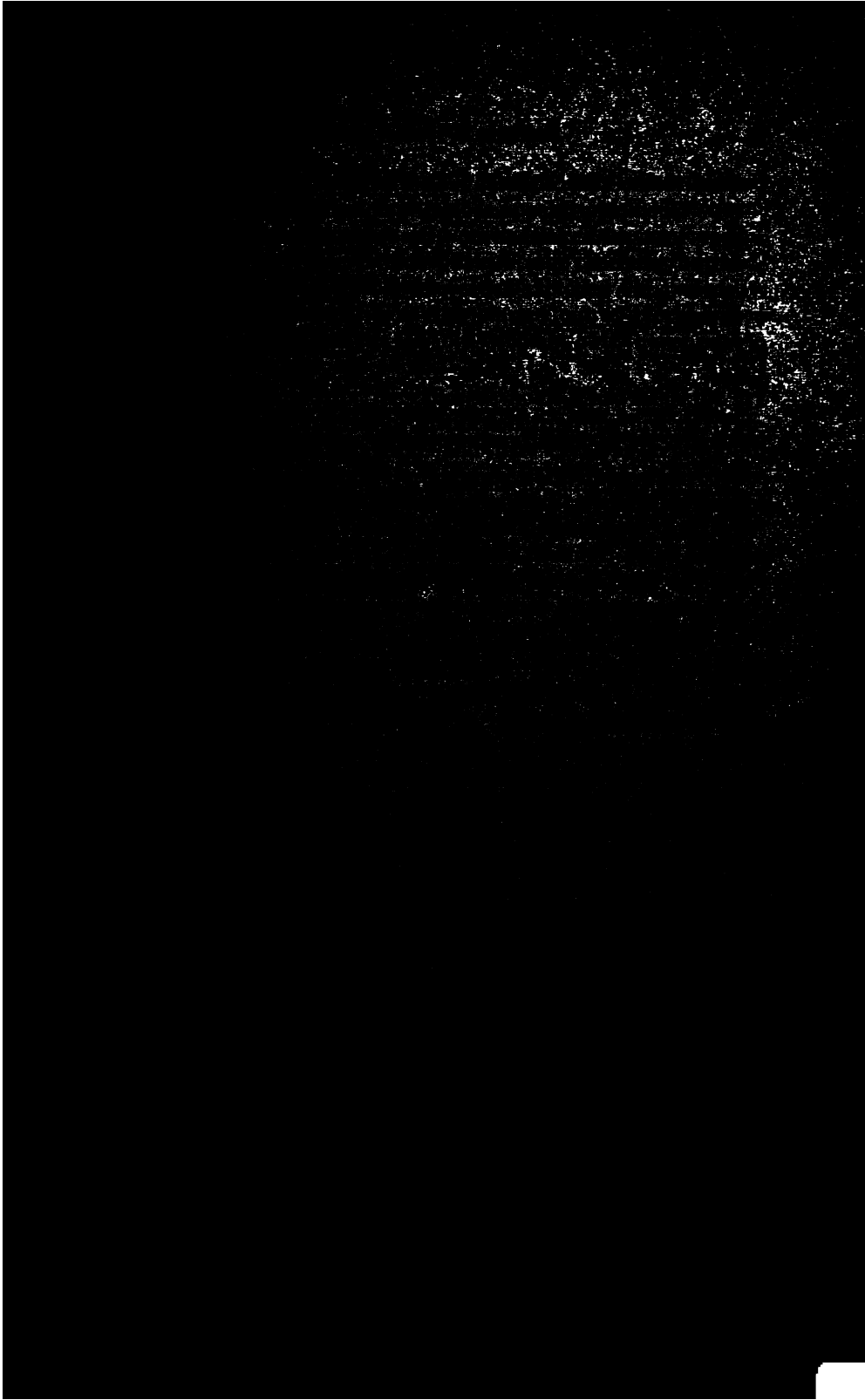


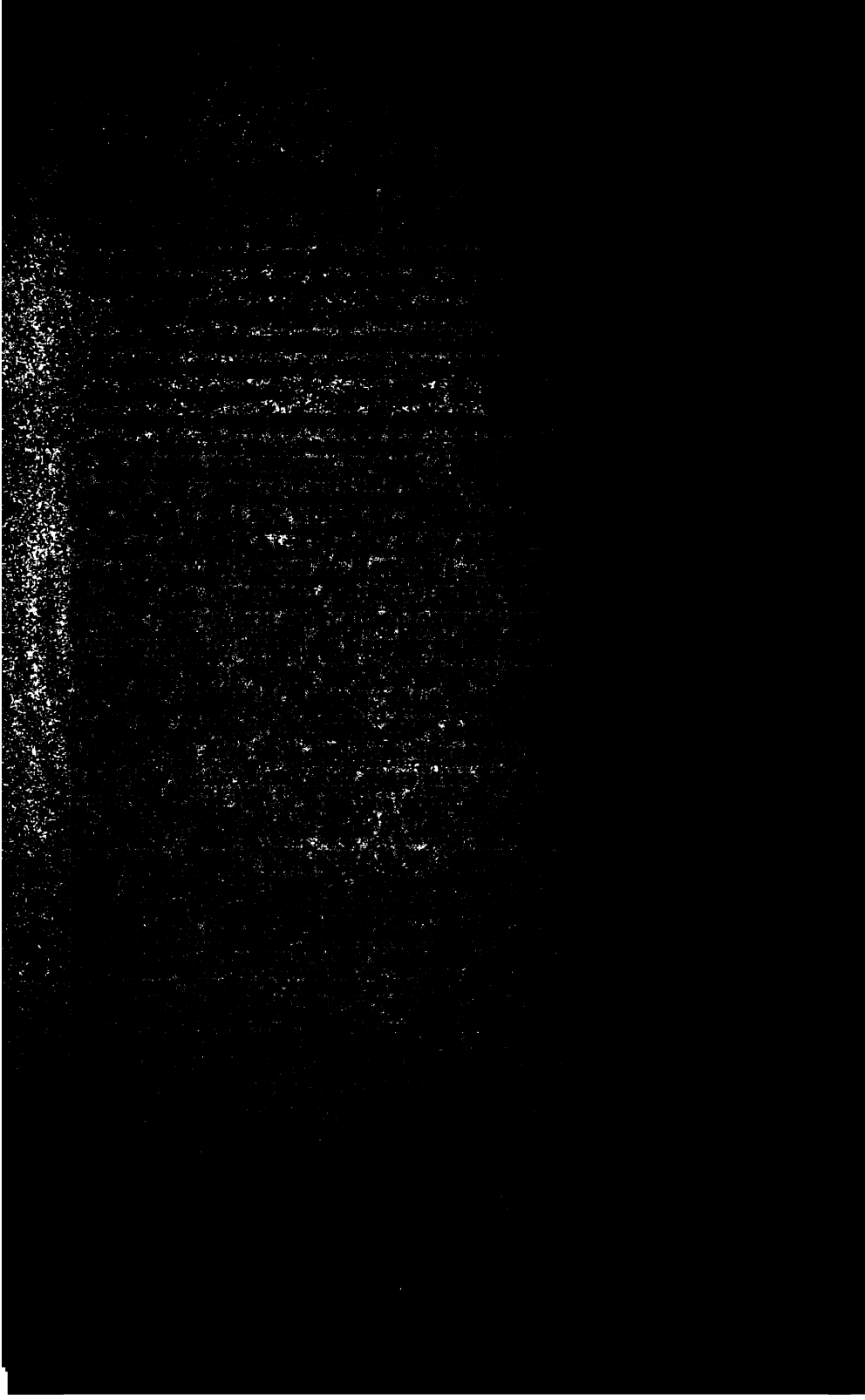


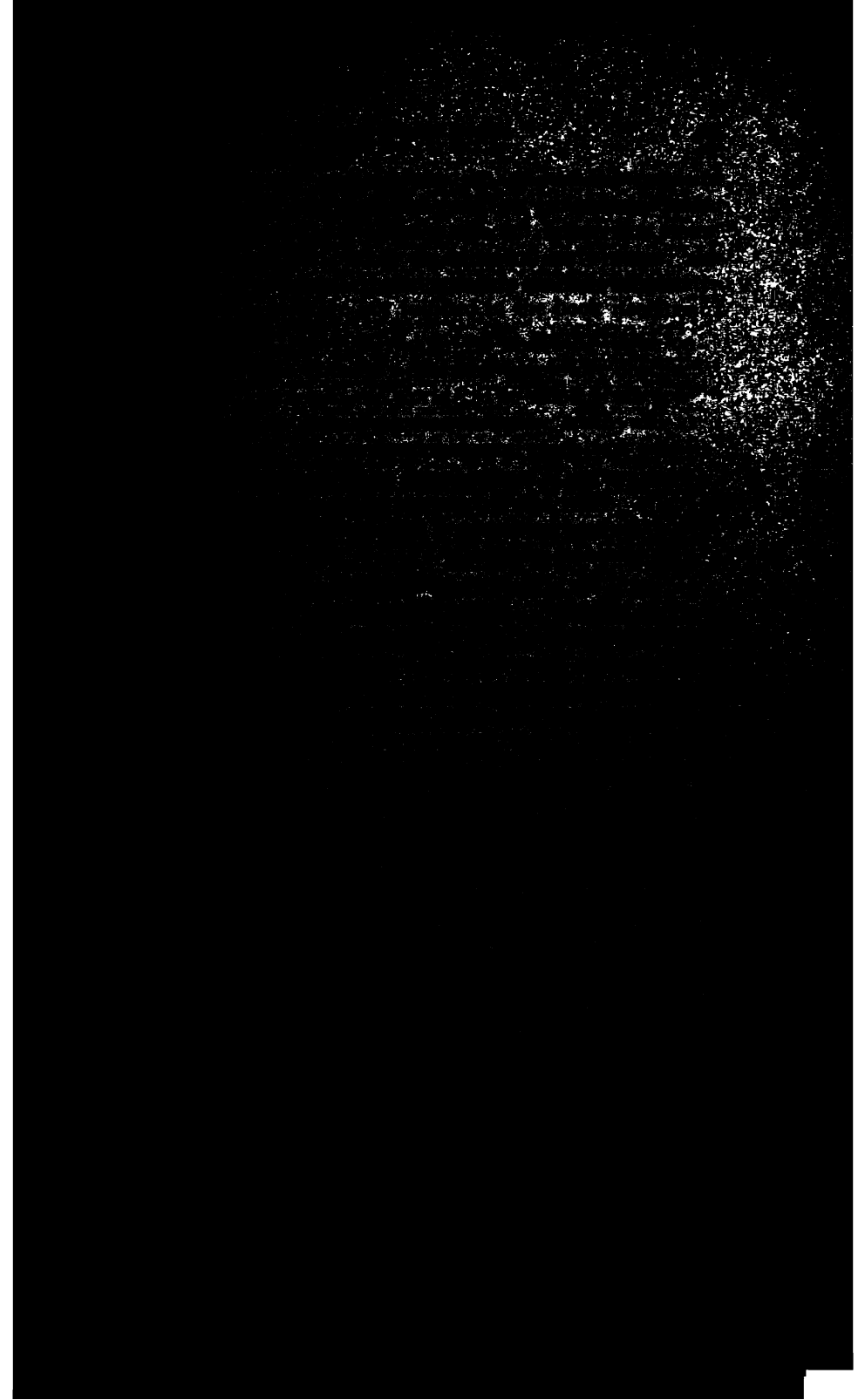


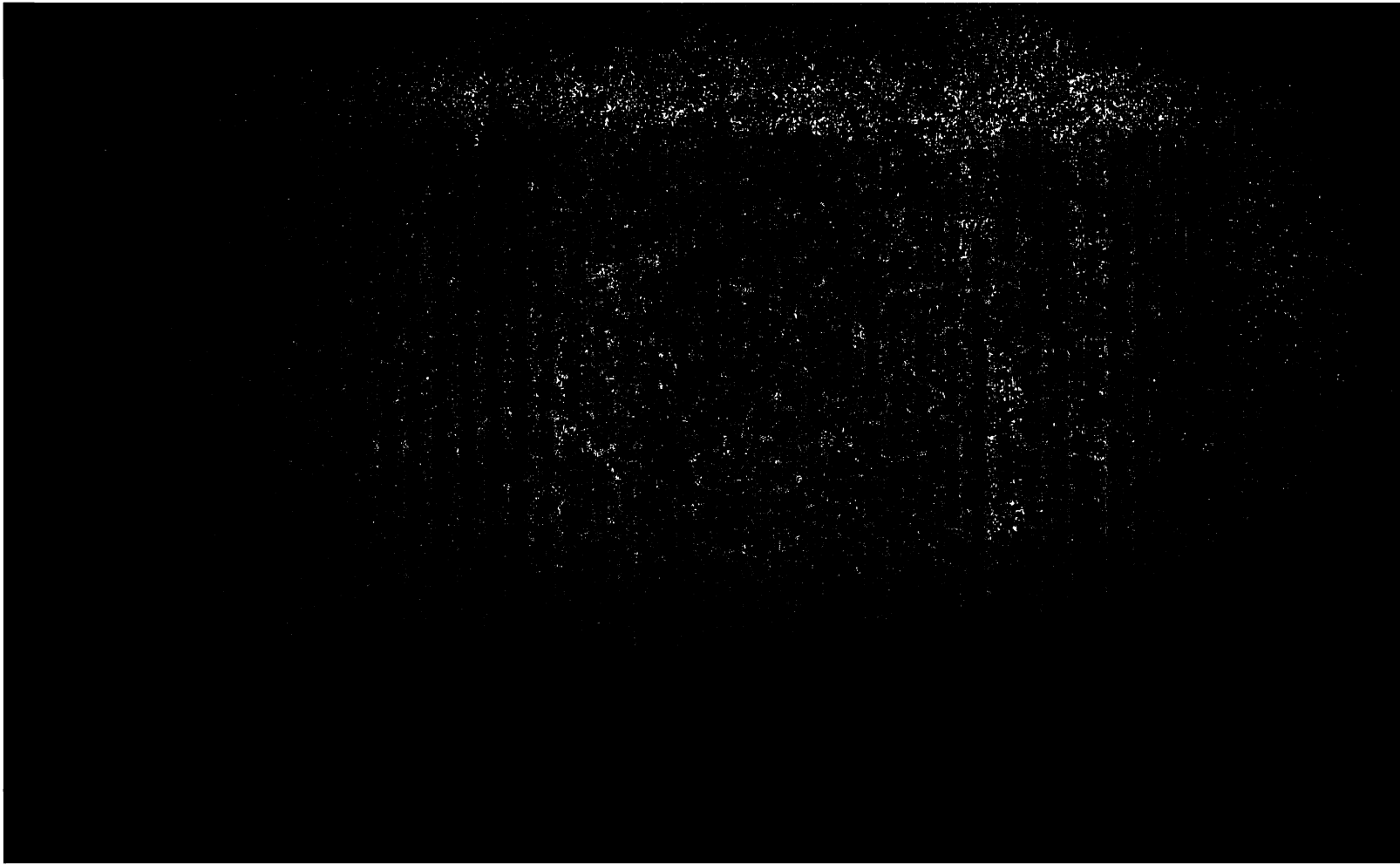


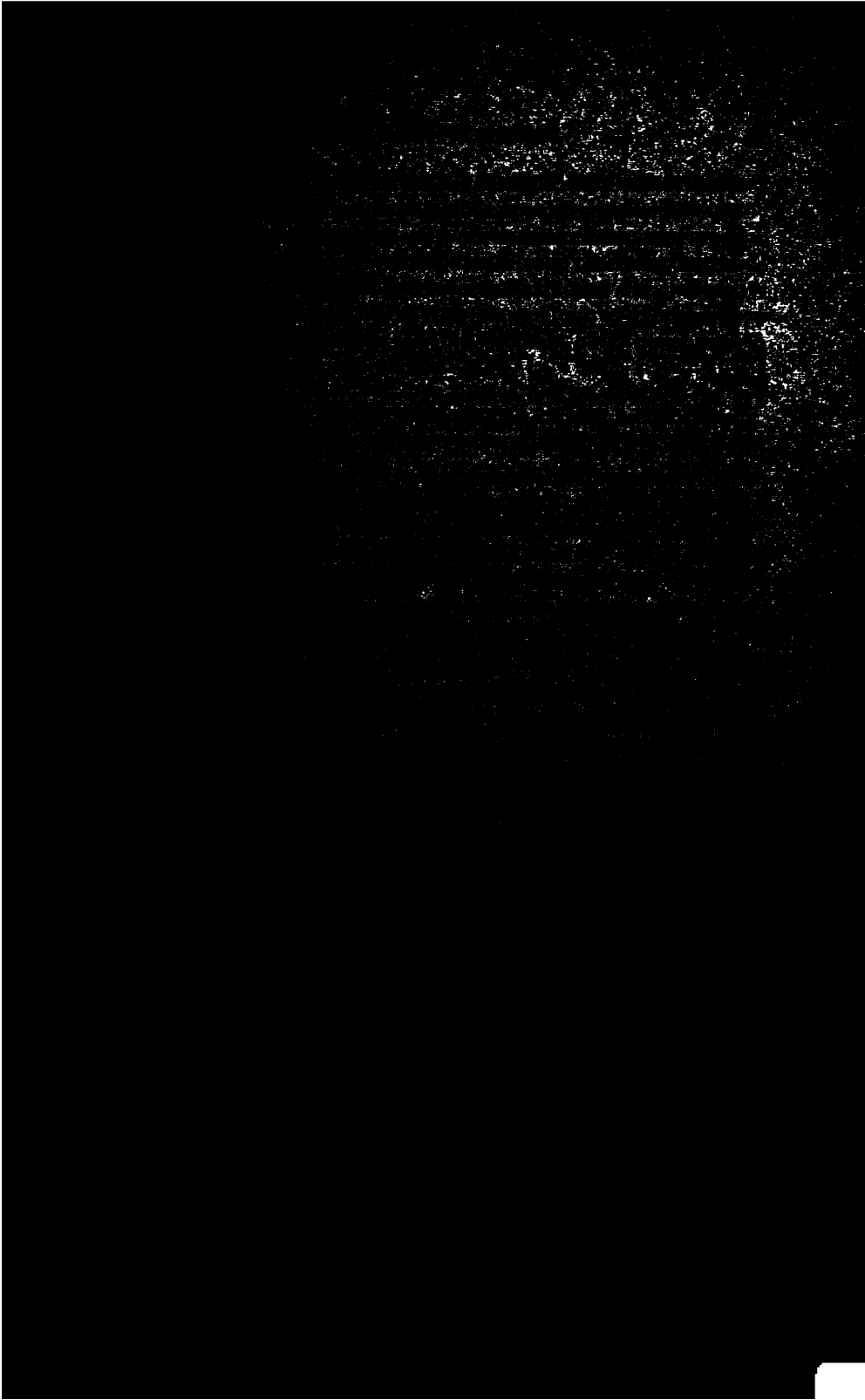


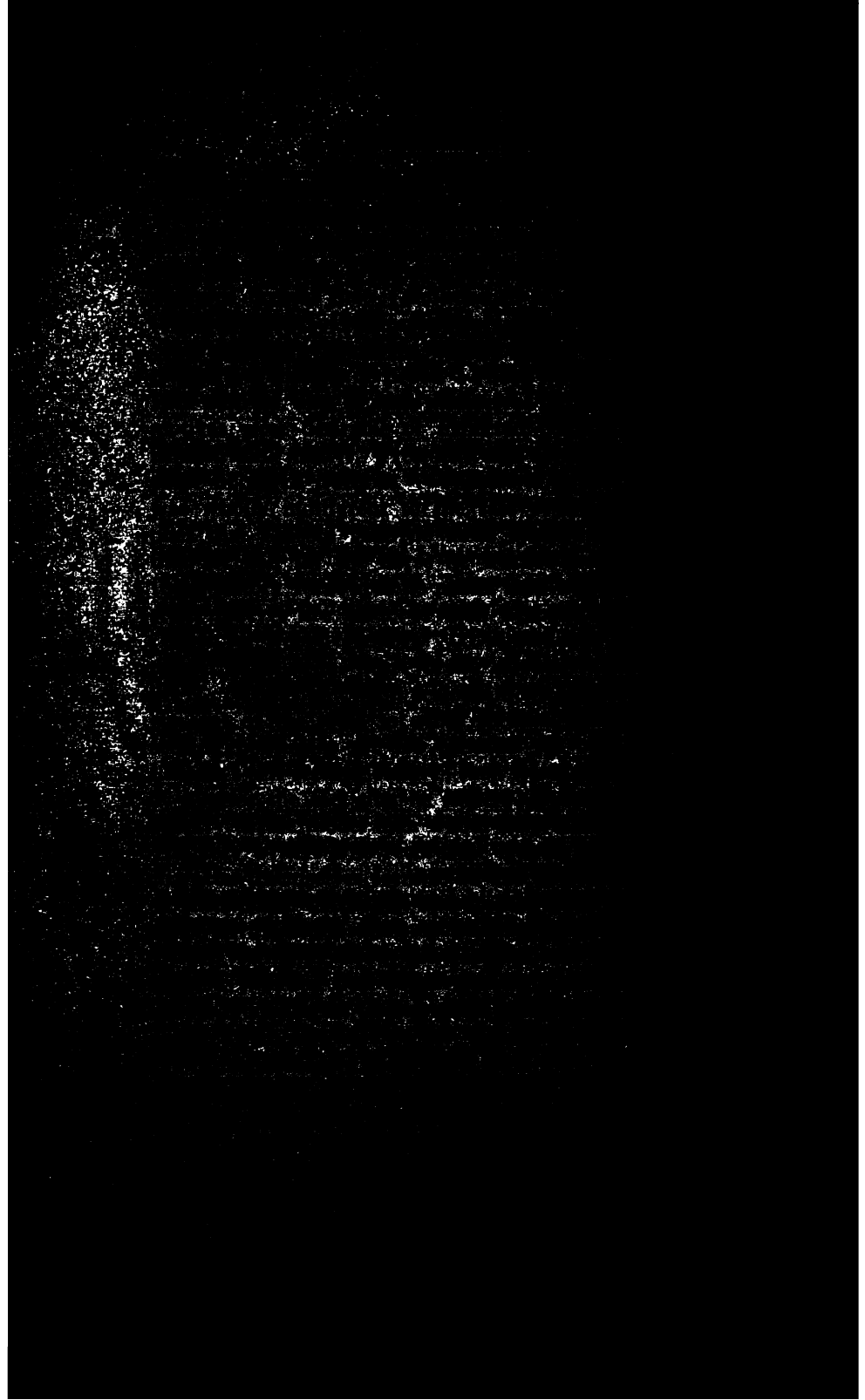


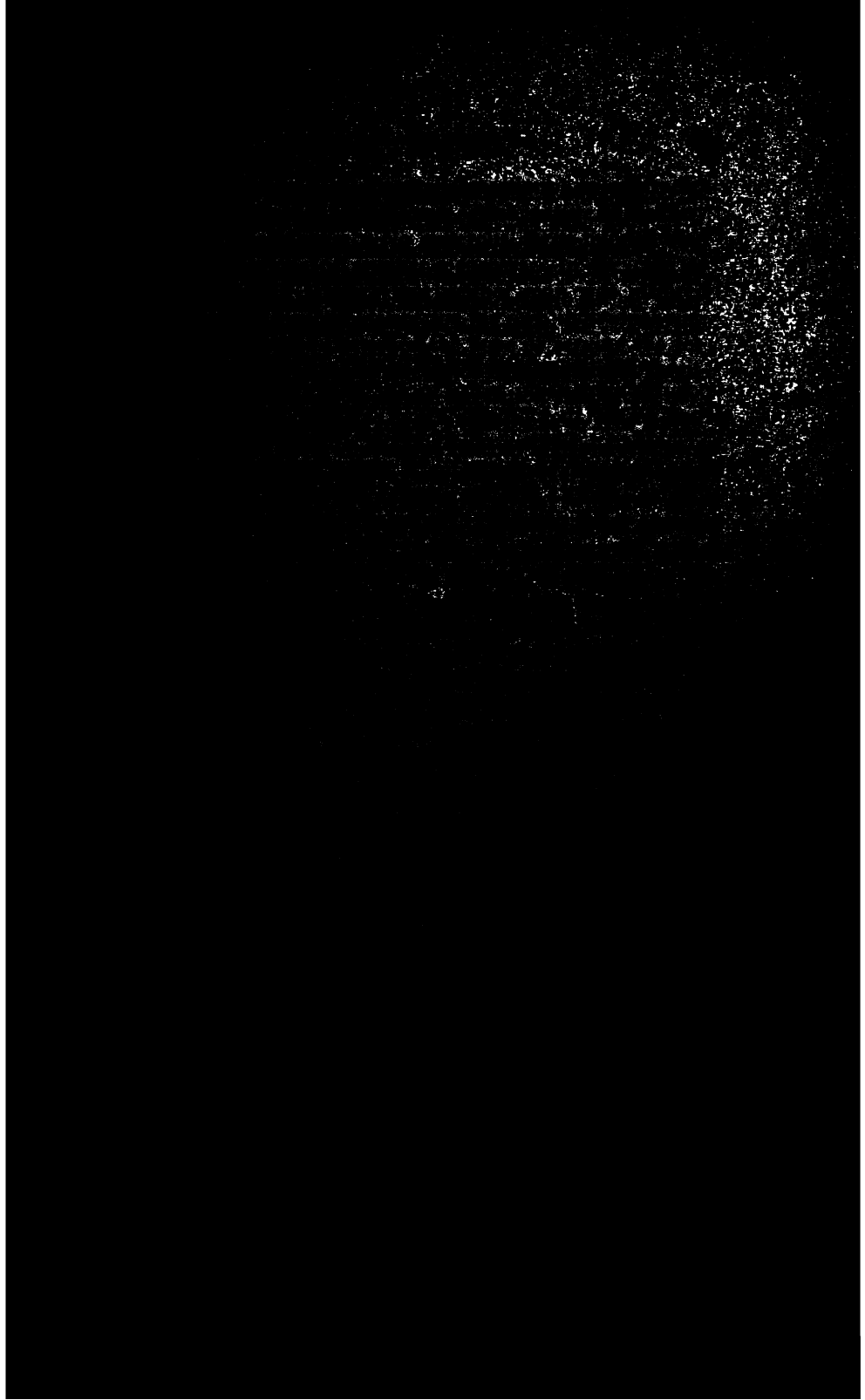


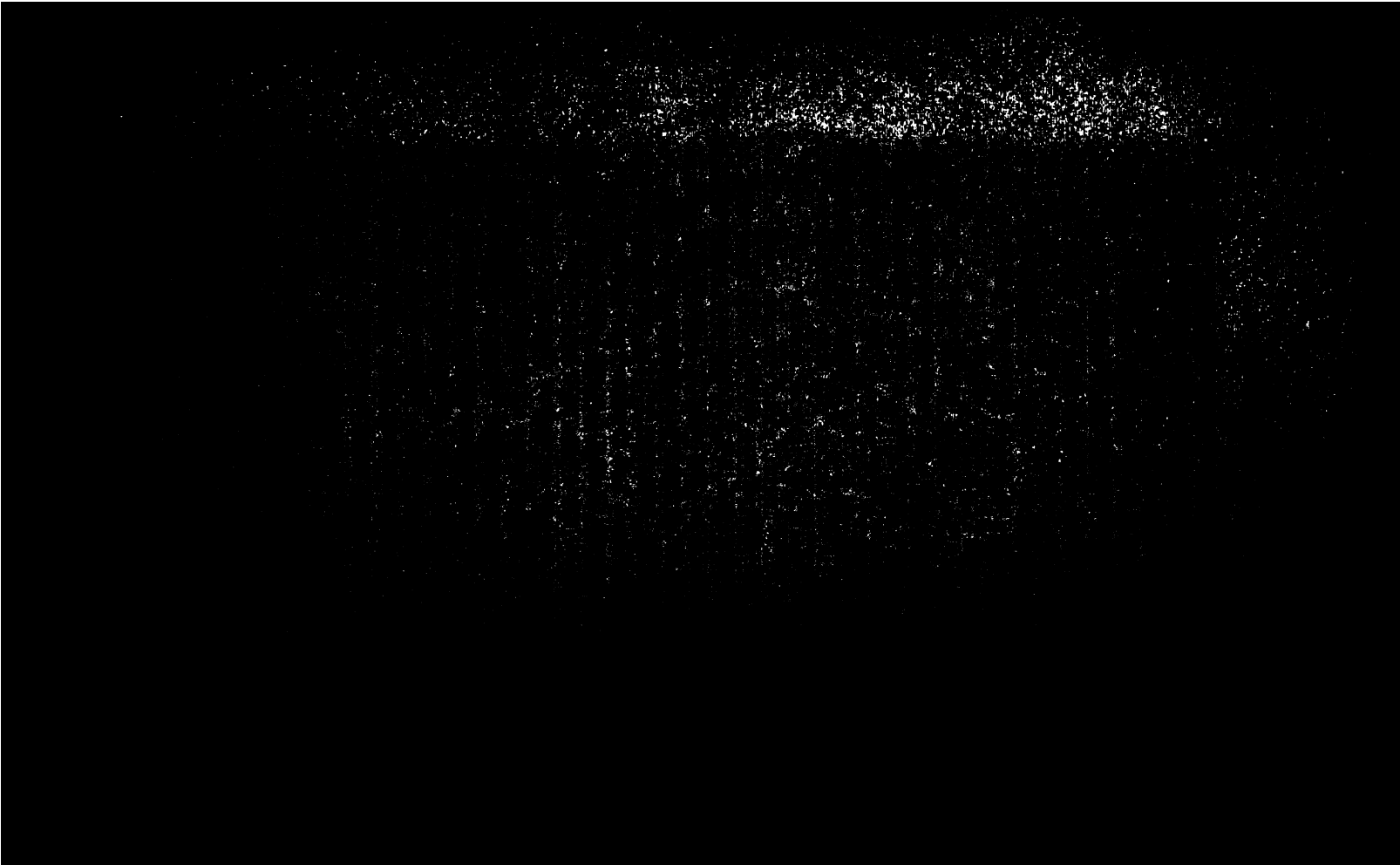


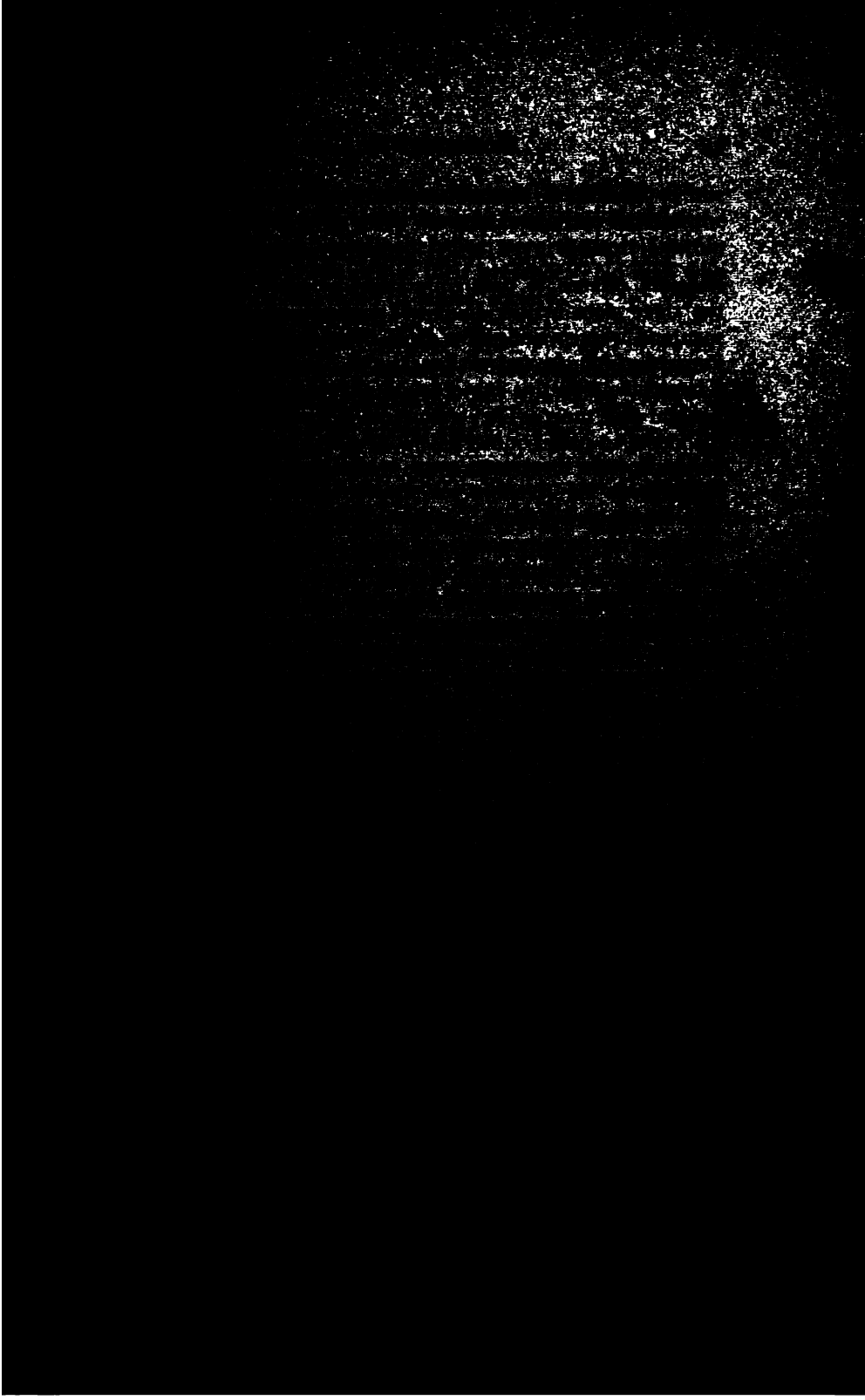












"It must be remembered that counterfeit money was the principal currency along the river at that period."

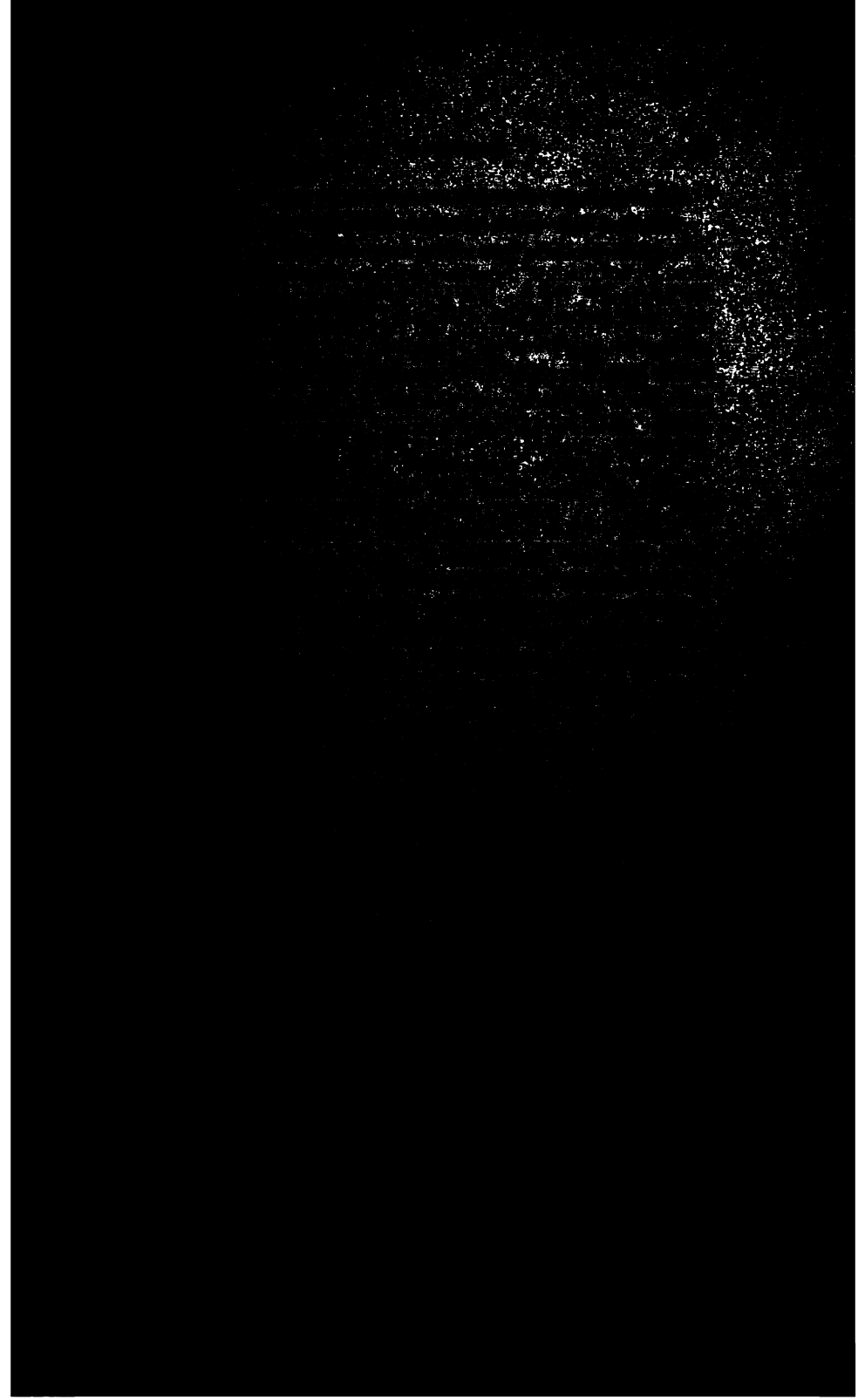
This is not true. It has always been in this country a penitentiary offense to pass counterfeit money. The settlers along the river were neither fools nor savages. Many were educated men and women, emigrants from the Atlantic States. They well knew the danger and dishonesty of passing counterfeit money. I have talked on this subject with old men who lived on the river bank at that time. They assure me it was always known to be as dishonest to pass counterfeit money as to steal, and men caught so doing were tried and sent to the penitentiary, as the law commanded.

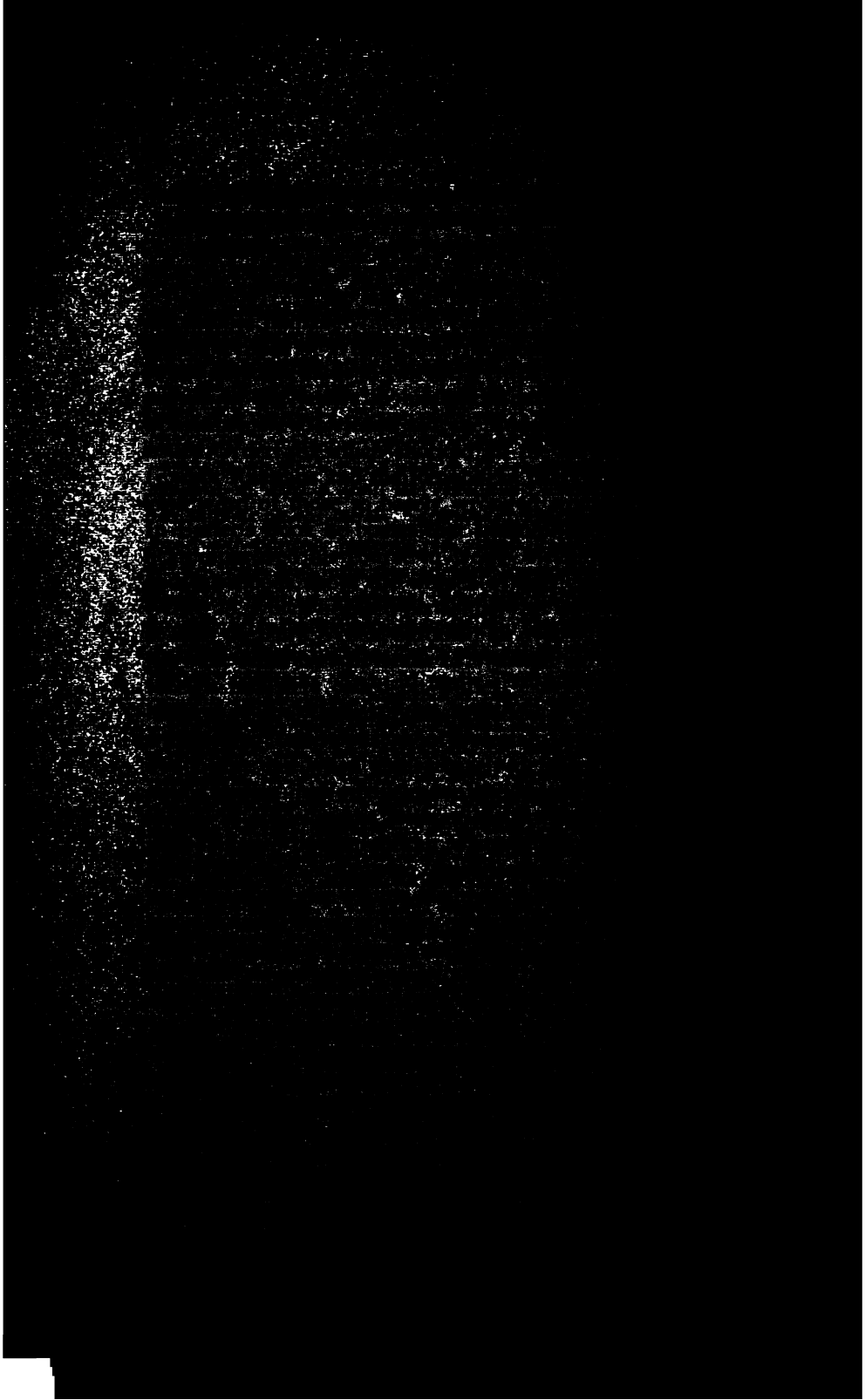
"Lincoln," says Herndon, "was tender-hearted." Many of Lincoln's biographers dwell on this tender-hearted virtue. Don Piatt made a study of Lincoln's character; says he was not tender-hearted. On the contrary, was callous and unfeeling. Of this, more anon. After stating that his friend Lincoln was tender-hearted, Herndon relates the following:

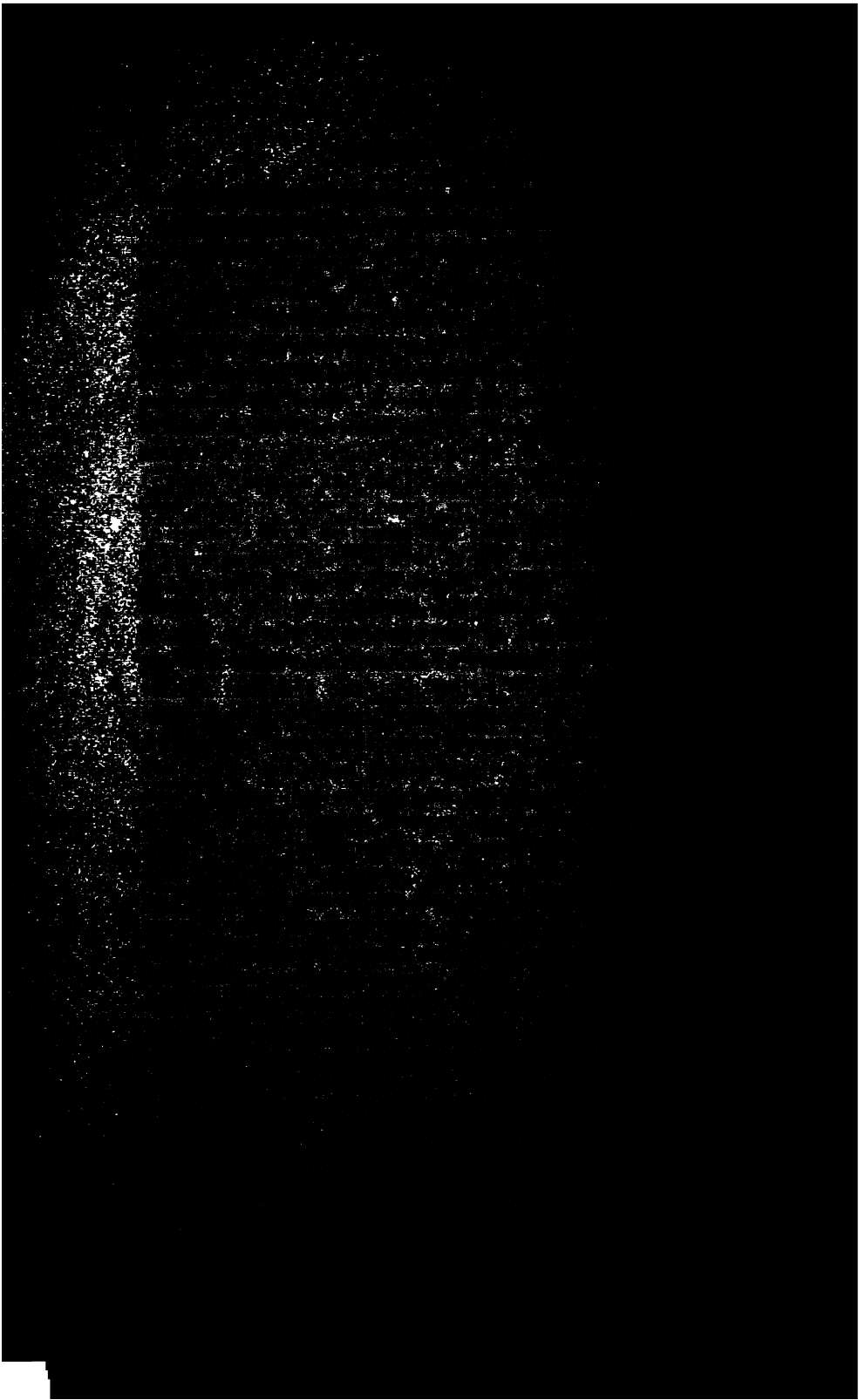
"When about twenty-one years old, Lincoln hired for $8 per month to work on a flatboat going to New Orleans with a load of grain and live stock. He and two other men undertook to drive a drove of hogs on the boat. The animals would not walk the plank leading from the land to the boat. They would run past the plank. Lincoln suggested that they should blind the hogs by sewing their eyes up. Being very strong, Lincoln caught the hogs one by one, held their heads tightly. A second man held the feet, while the third man, with needle and thread, sewed up the animals' eyelids so they could not see. This device did not succeed. The hogs still refused to walk the plank. Then the strong Lincoln again seized the hogs one by one, carried them on the boat, held their heads as in a vice while another man cut the stitches and restored vision to the animals."

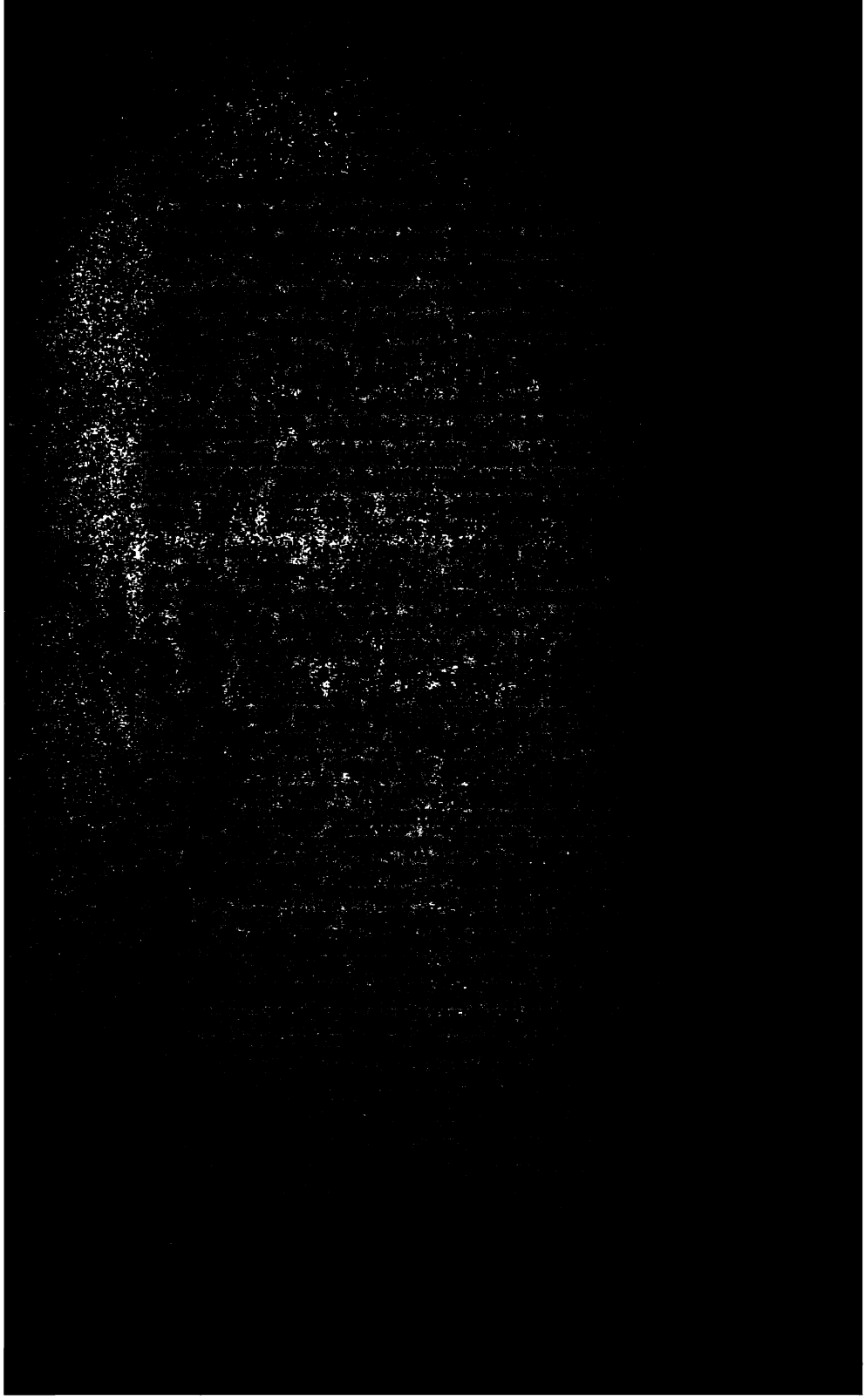
Was this tender-heartedness? Biographers give anecdotes like the above, apparently blind to their repulsive nature. The following is also related by Herndon, who was told the story by Mr. Lincoln, as he (Lincoln) said, "to illustrate a scientific fact."

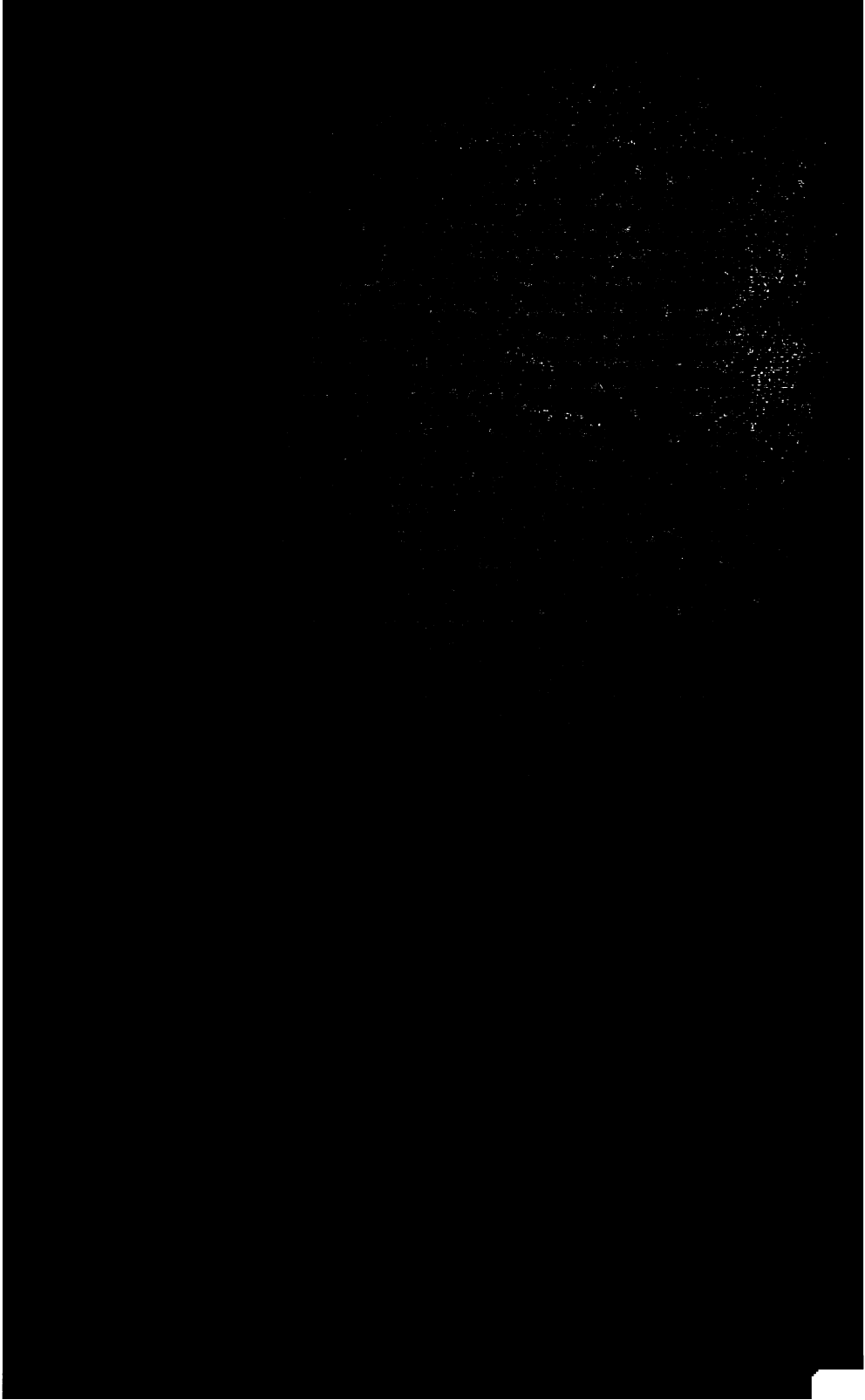
"It was Lincoln's duty, when a youth in his father's house, to put a sack of corn on the old mare, ride to the mill and grind it. Each man's animal was expected to work the mill machinery, and each man made his animal do the work.

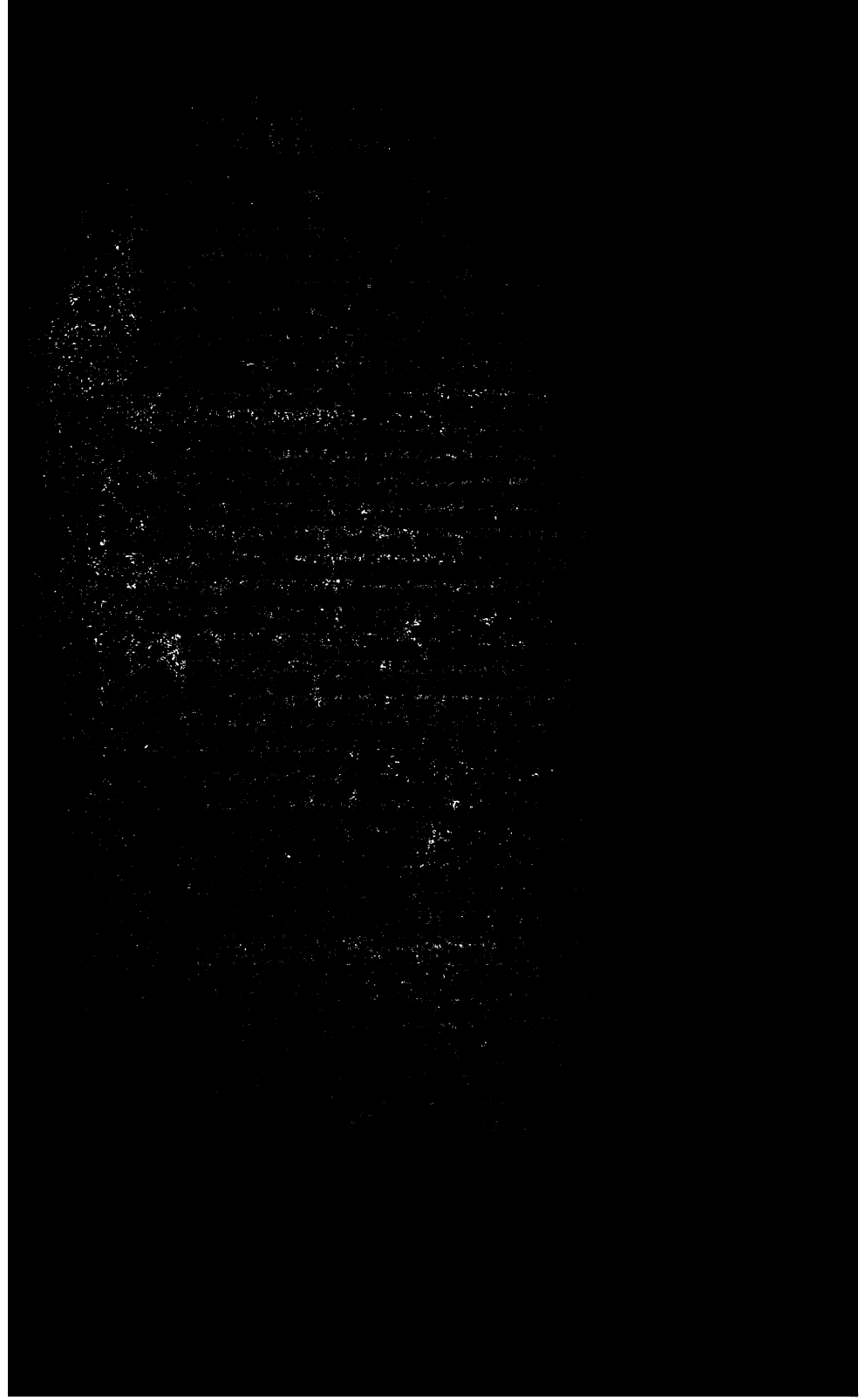


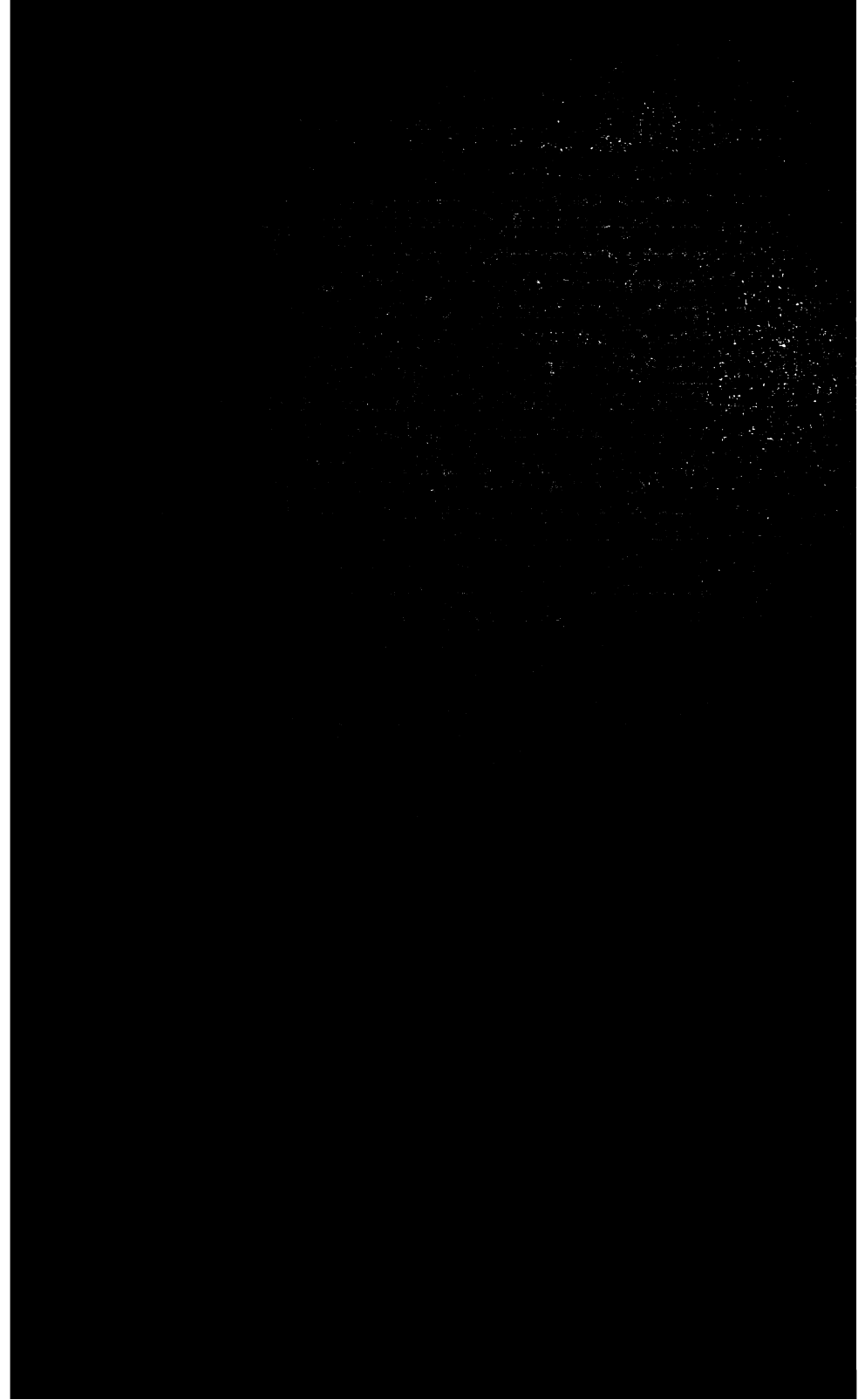


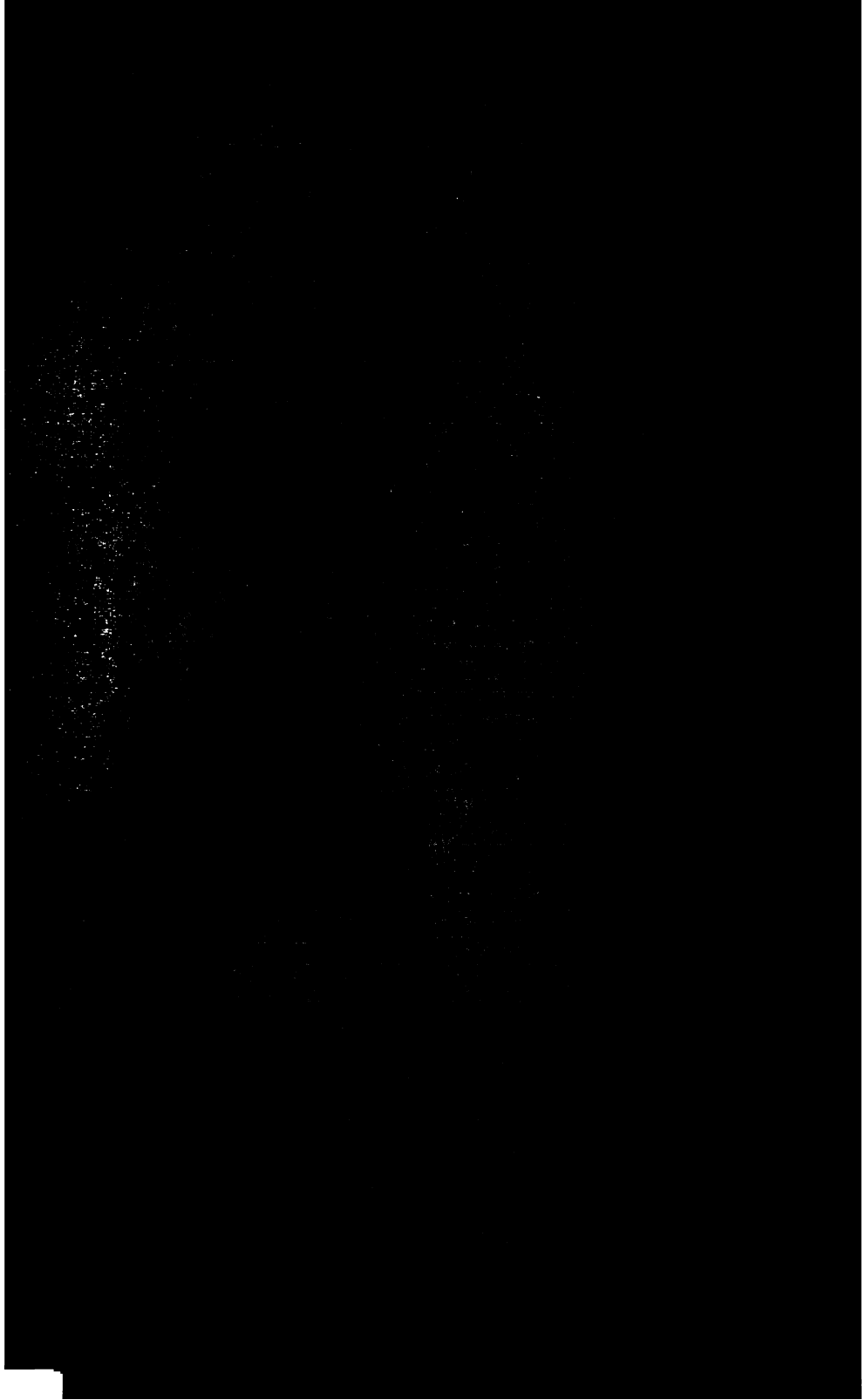


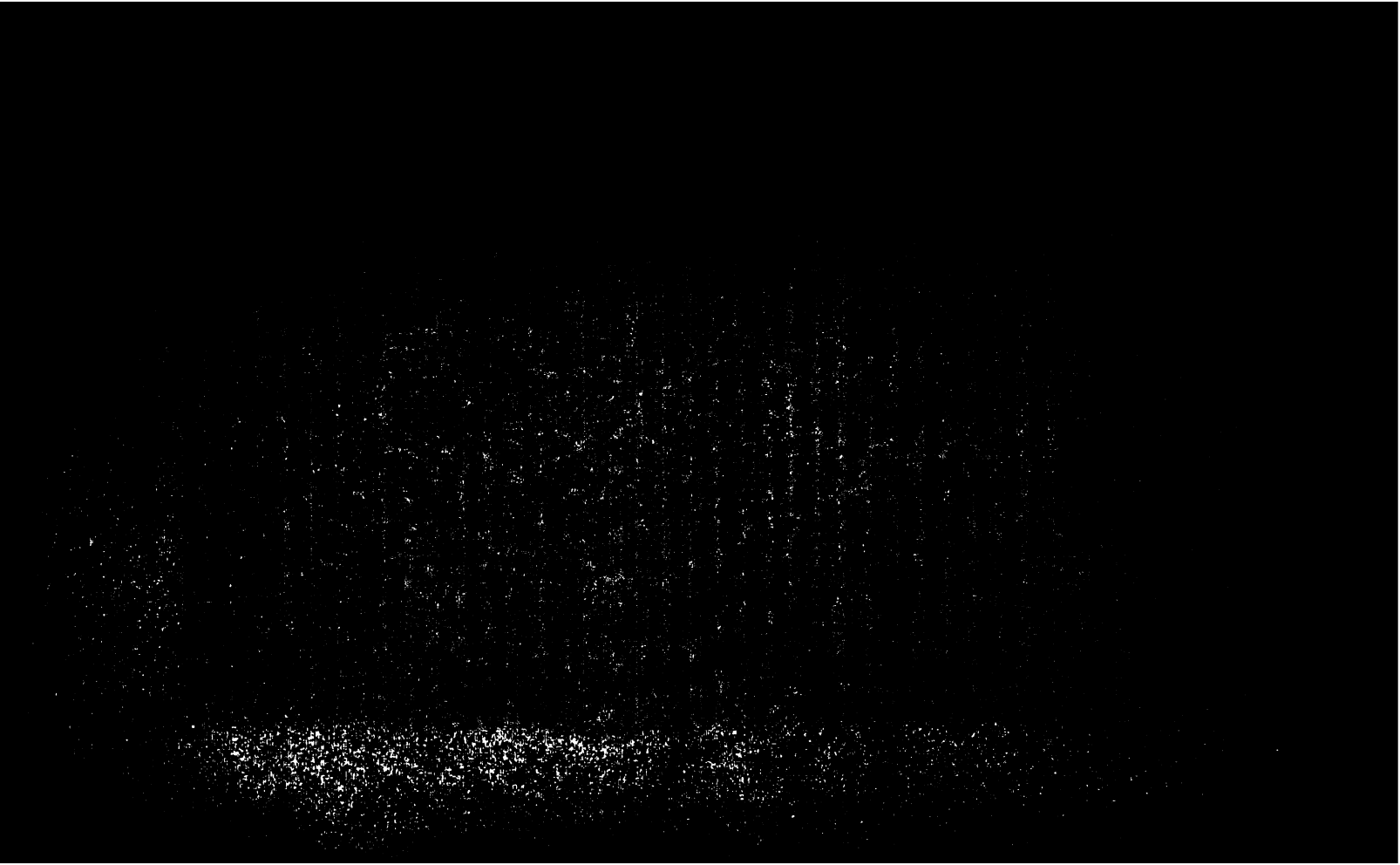


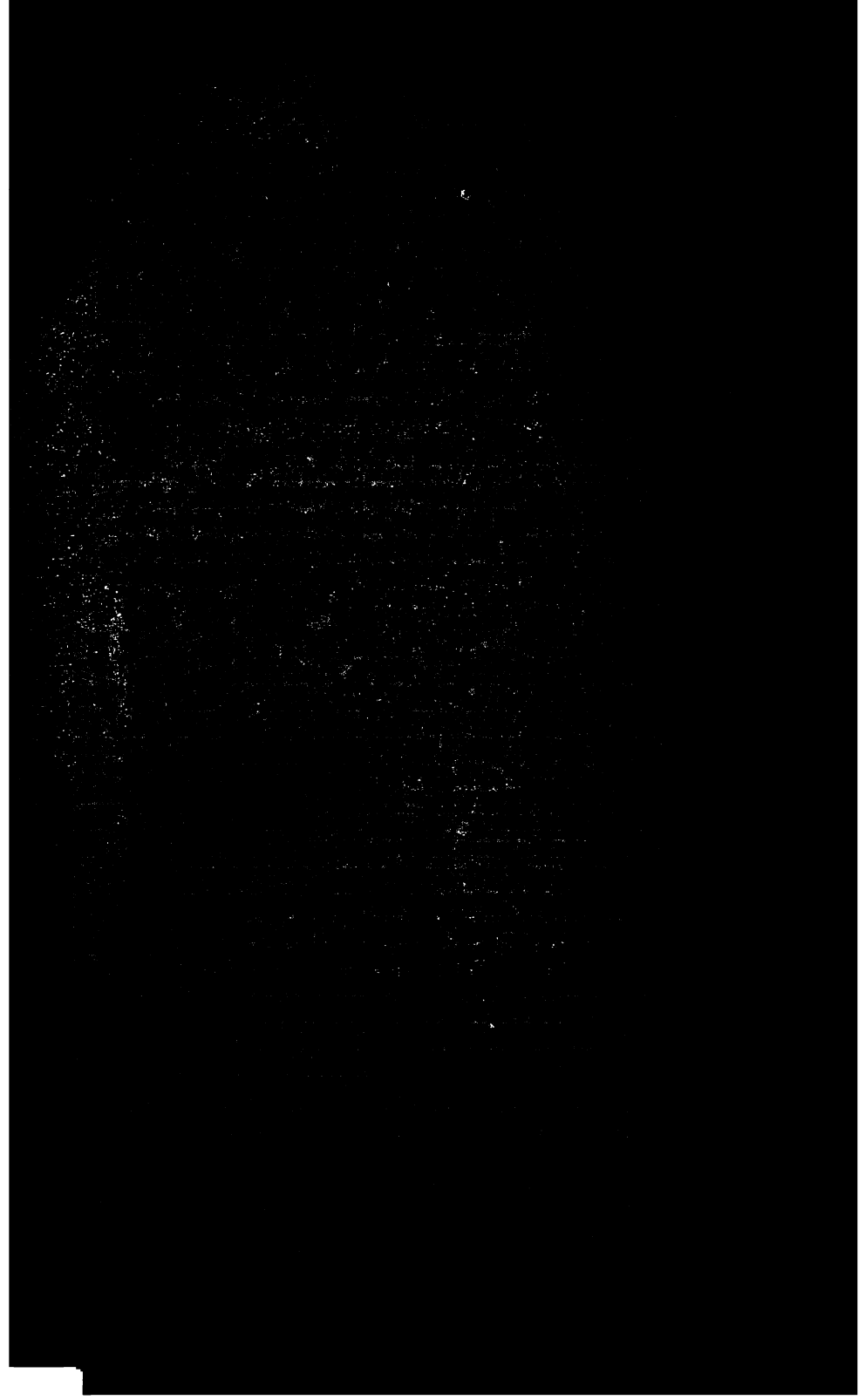


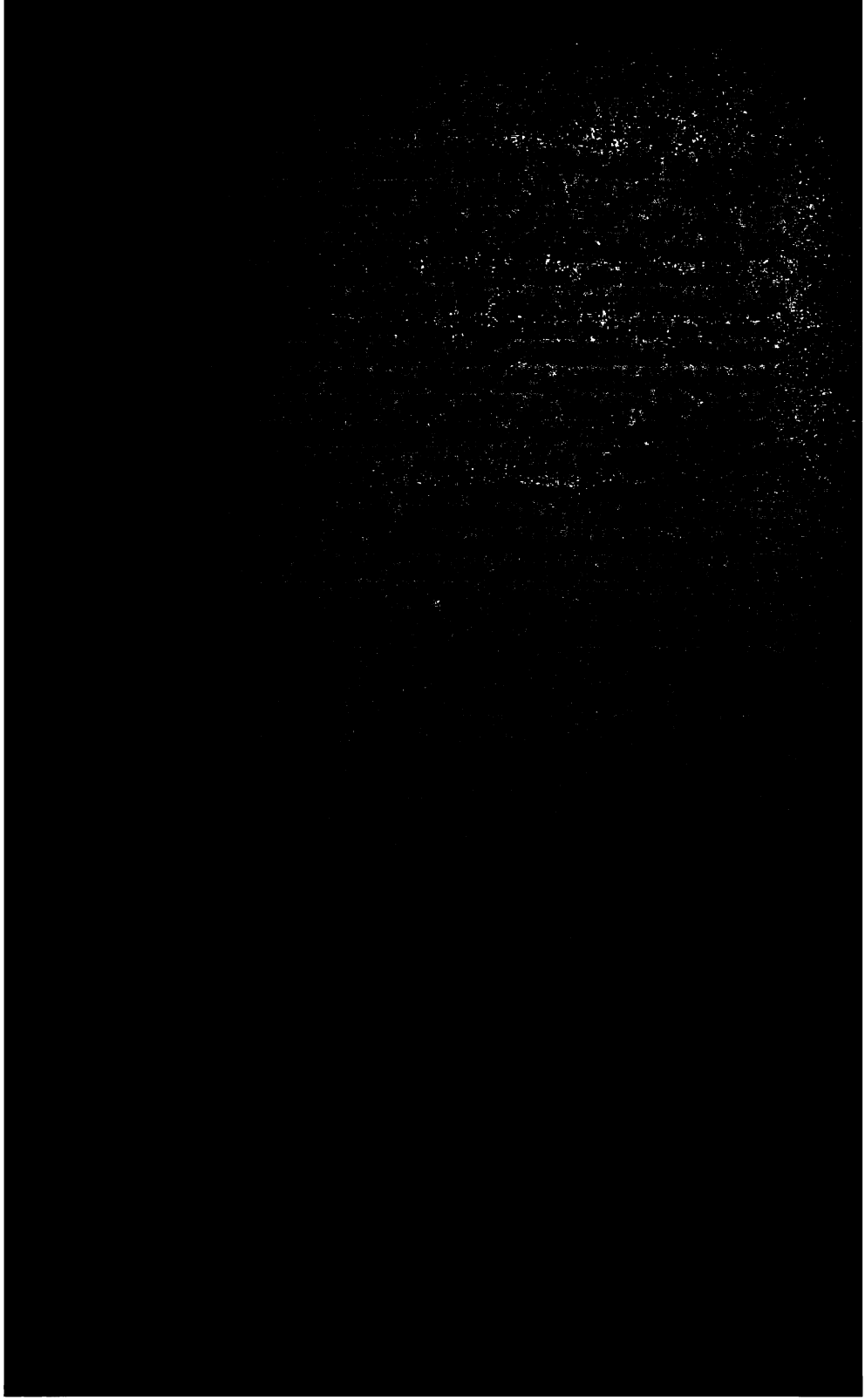


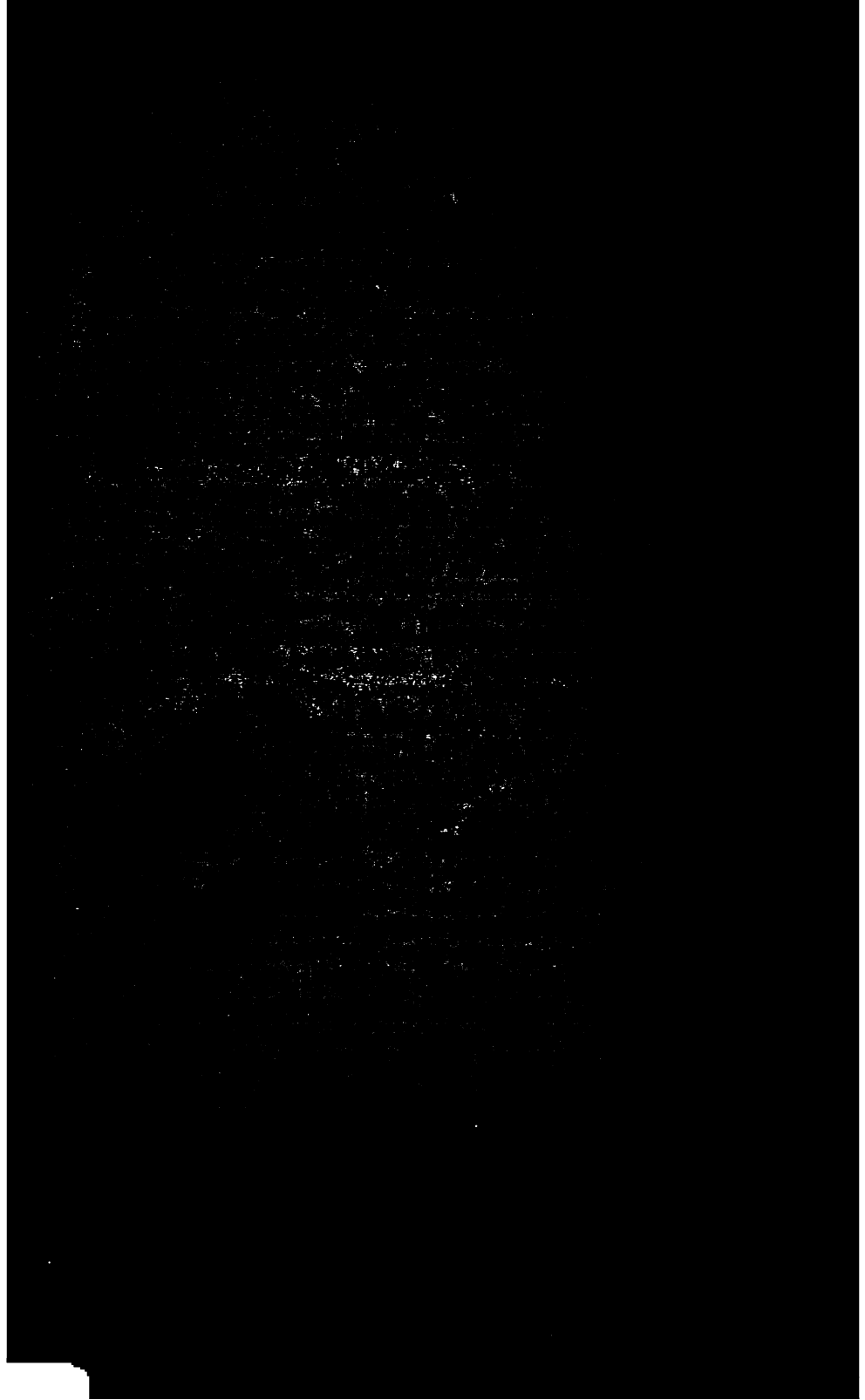


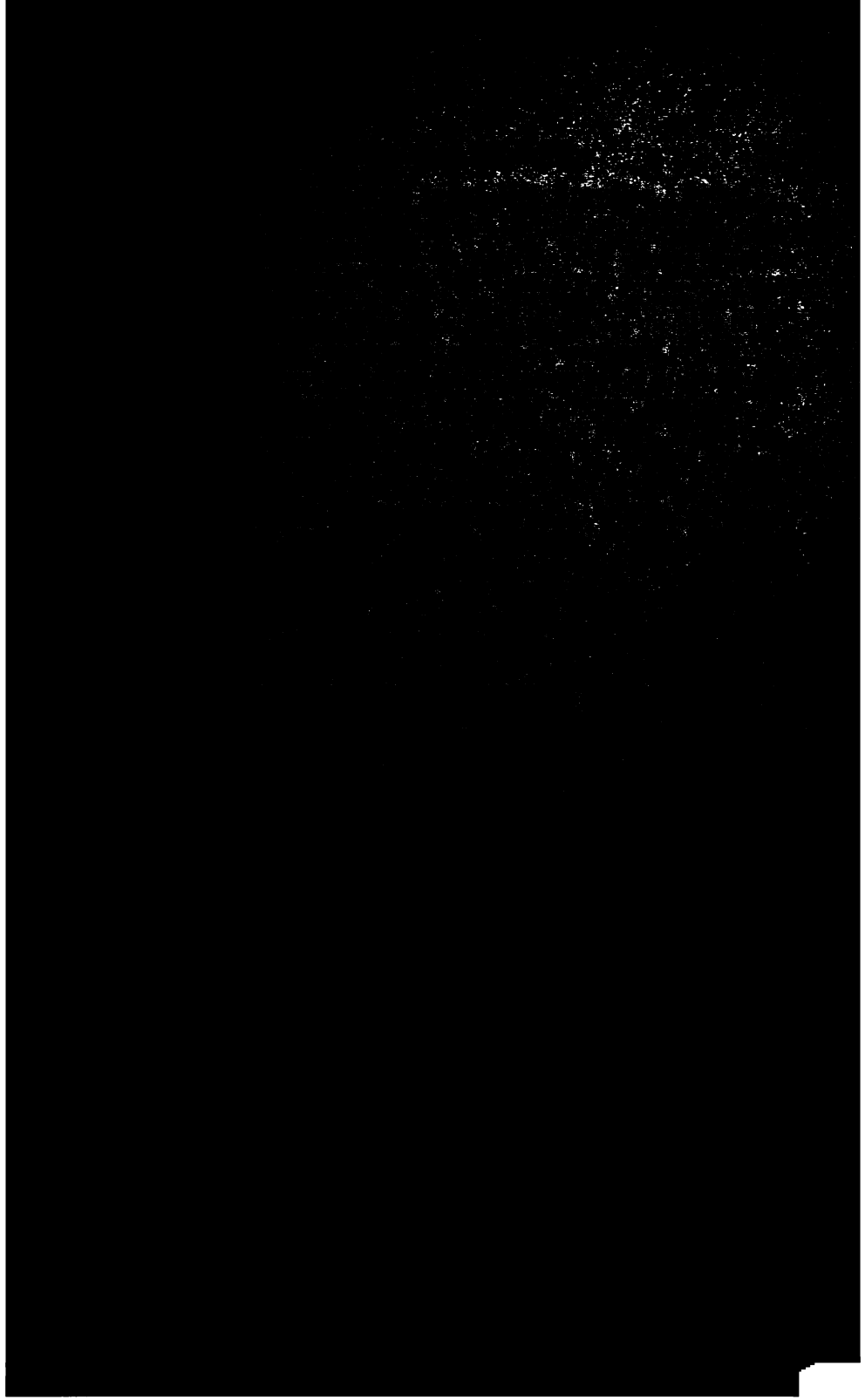


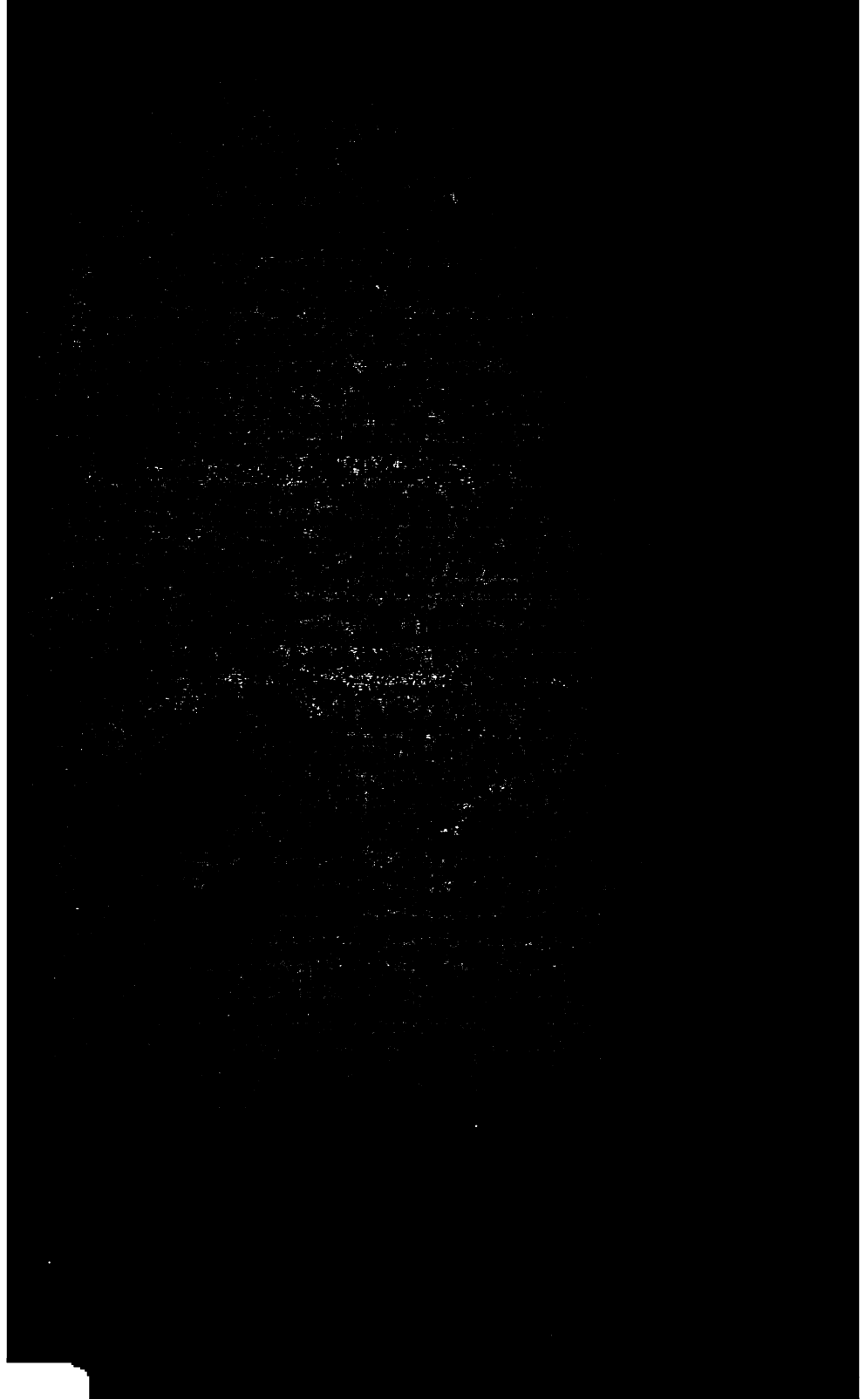


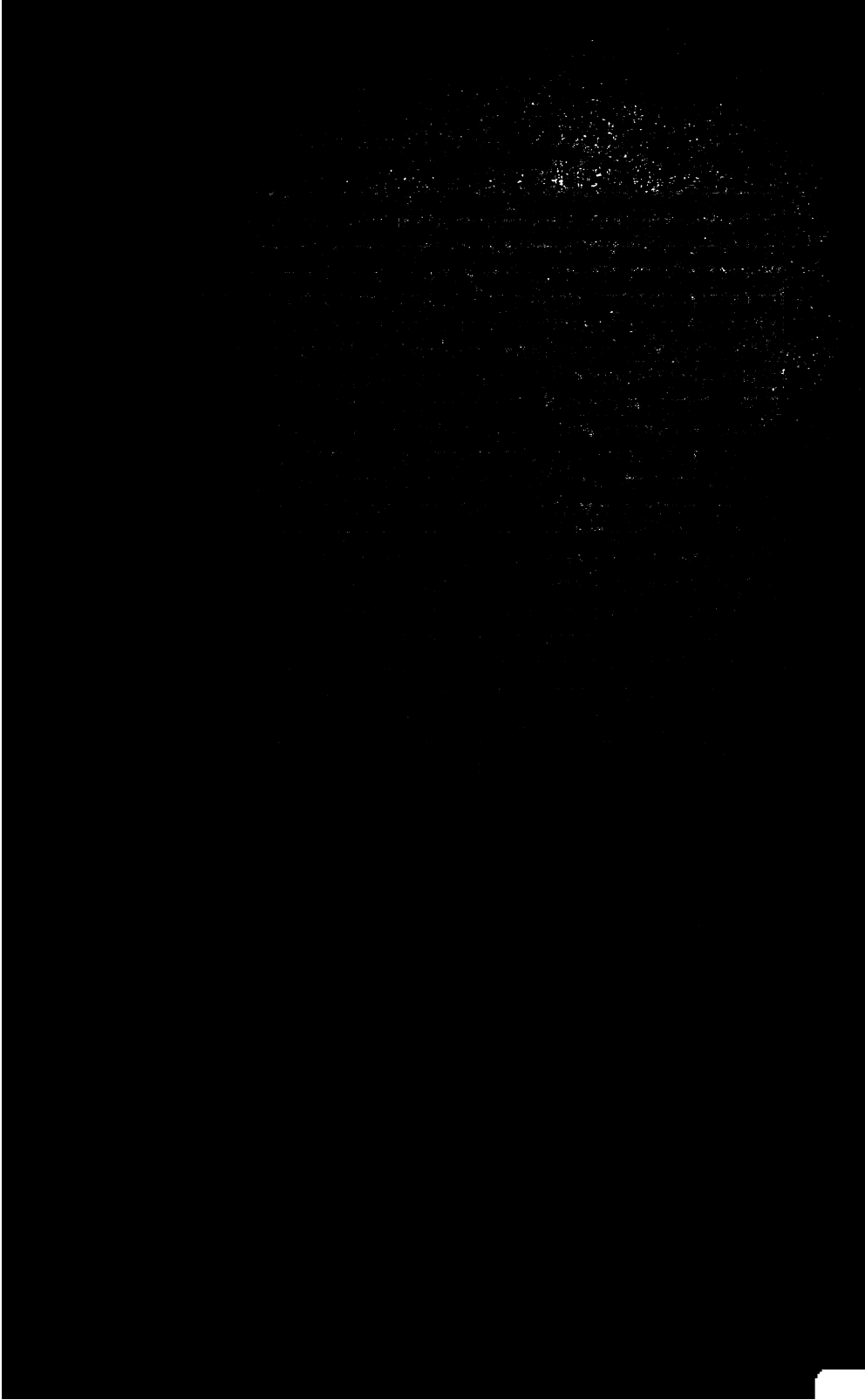


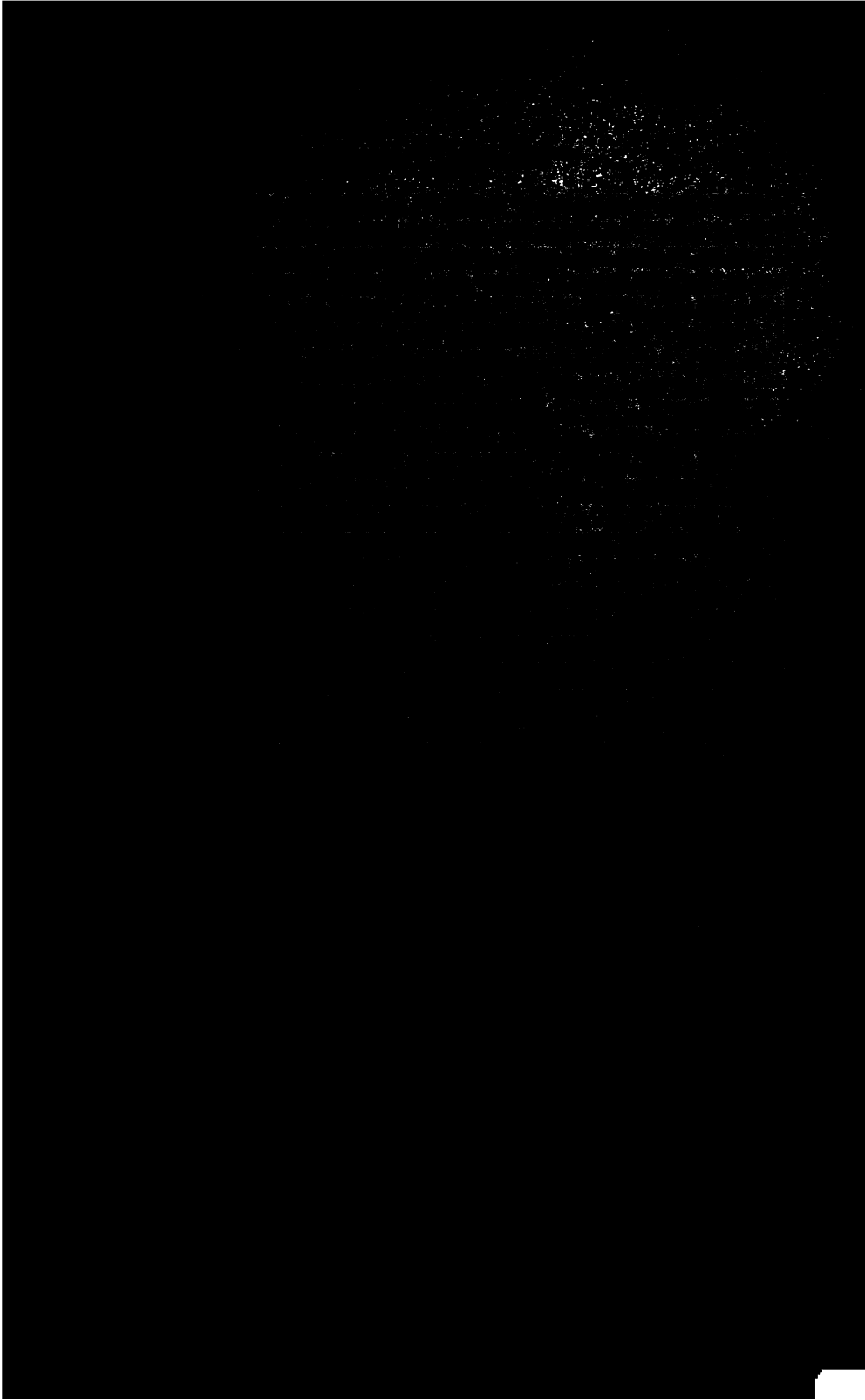


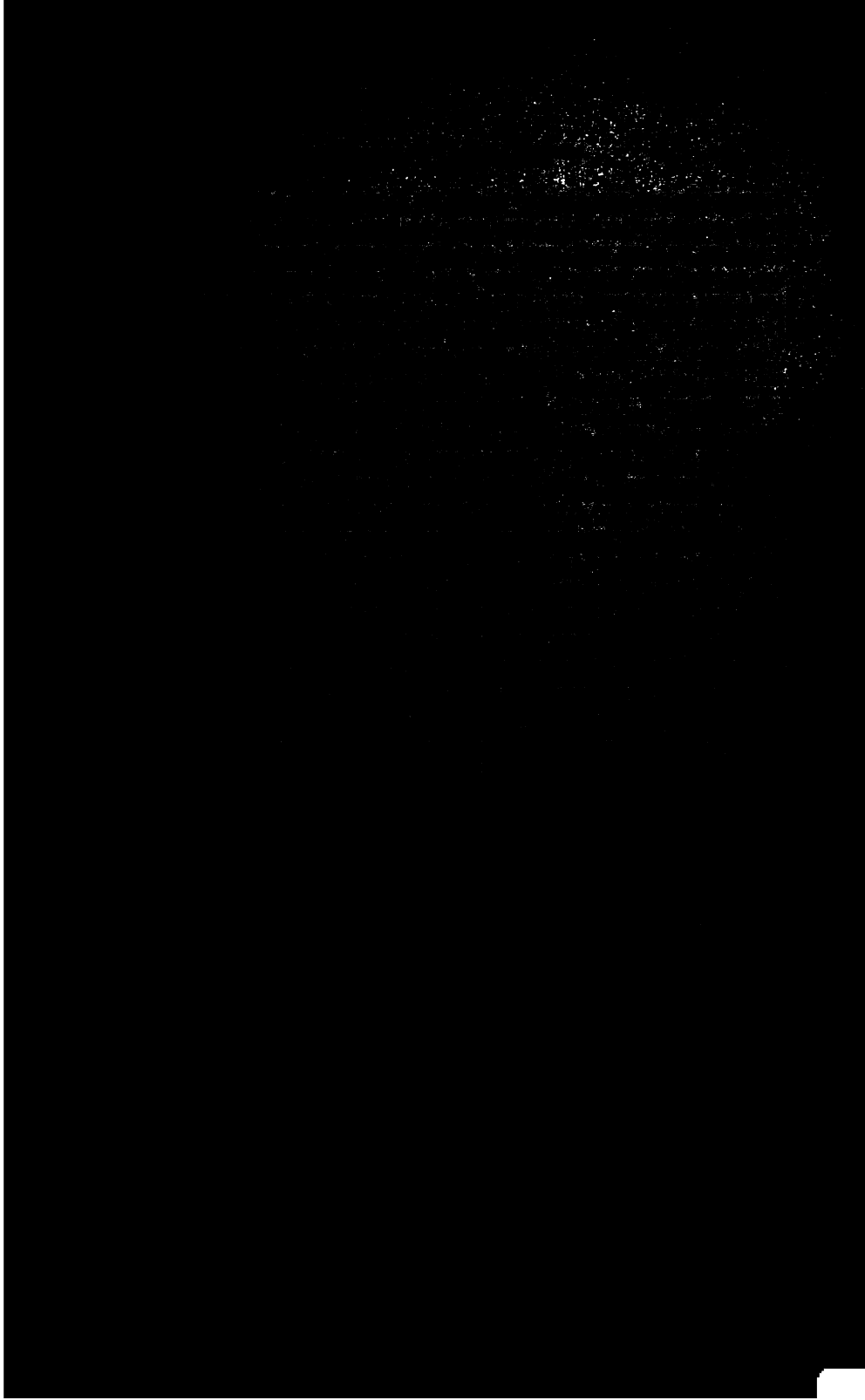


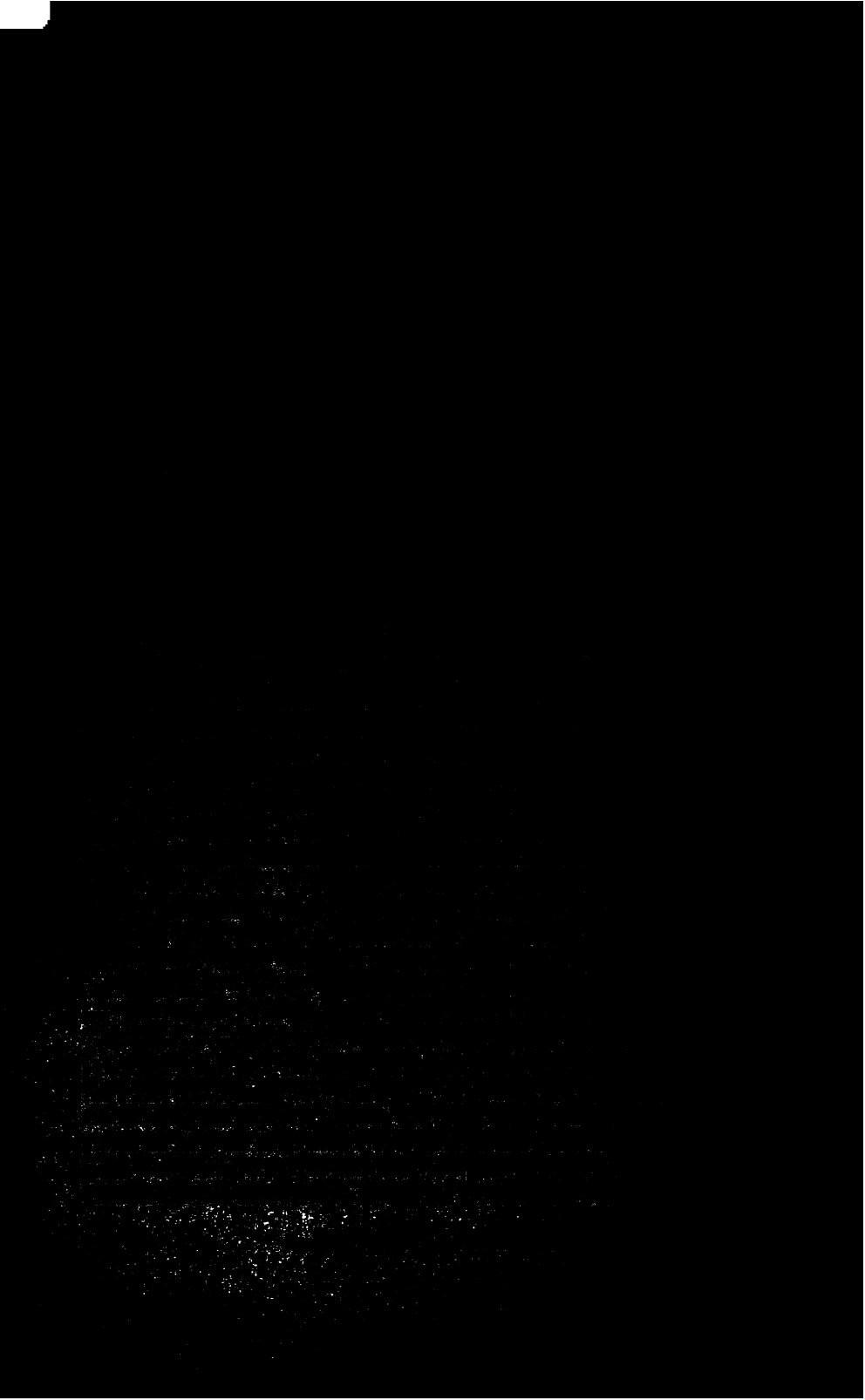


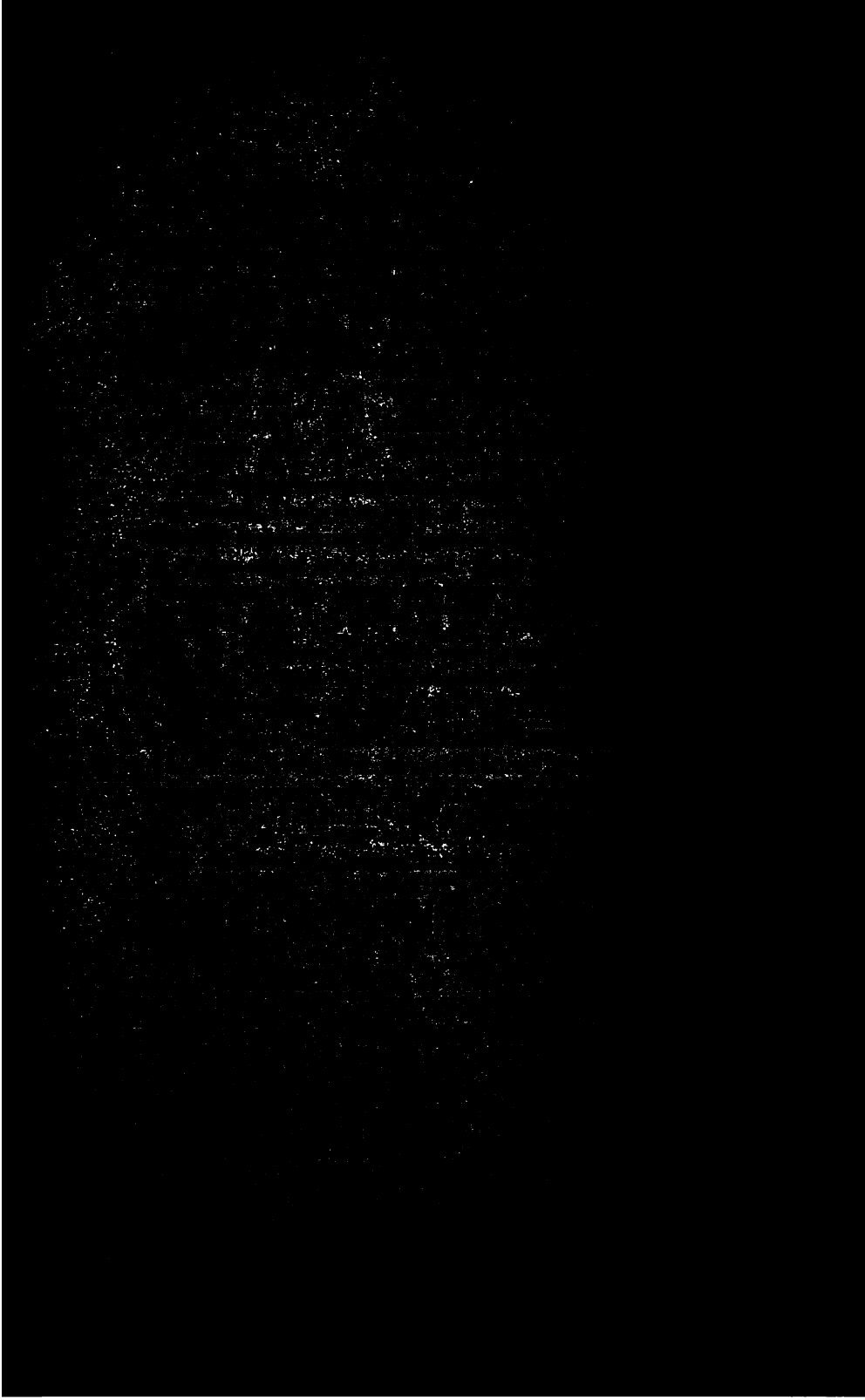


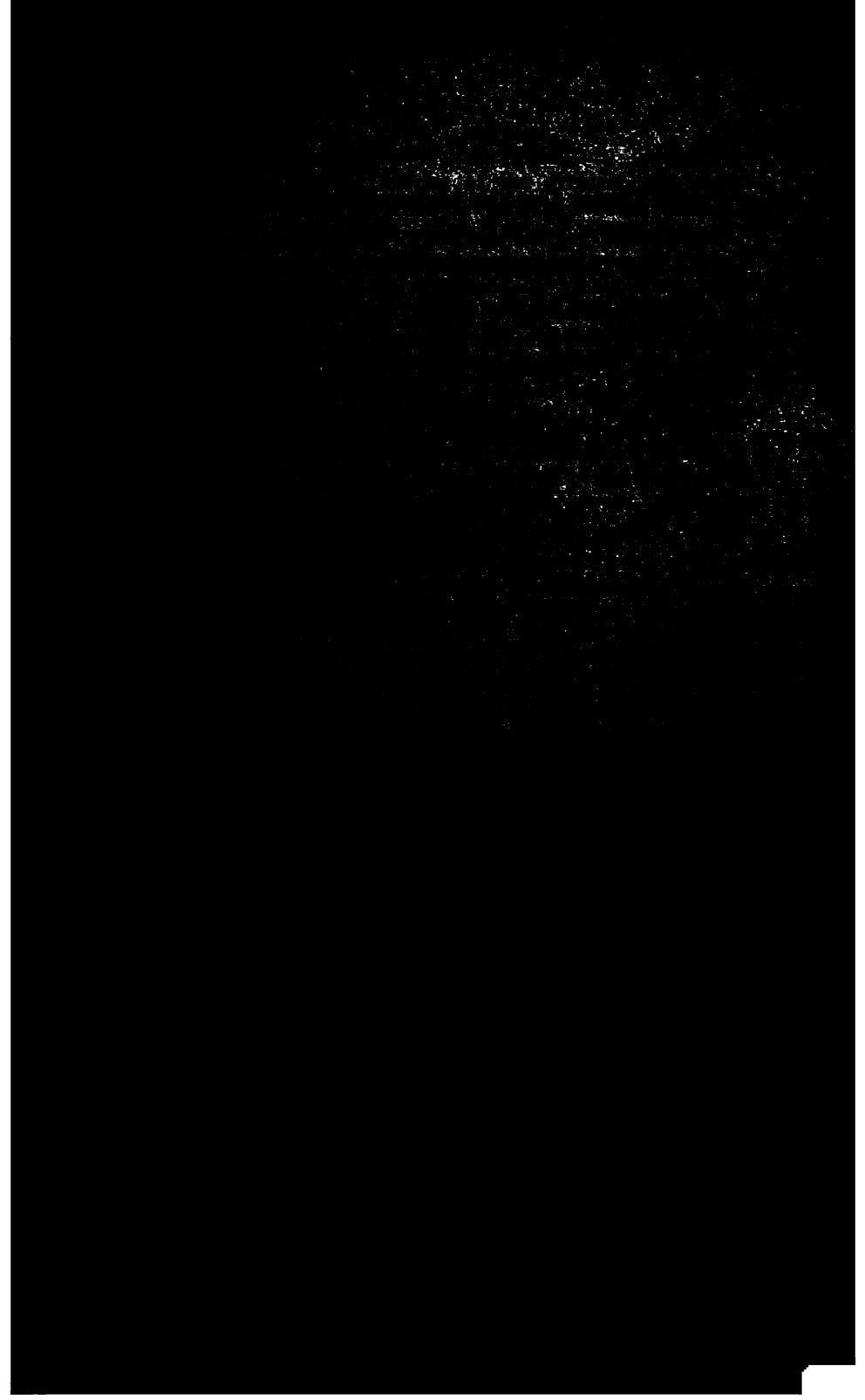


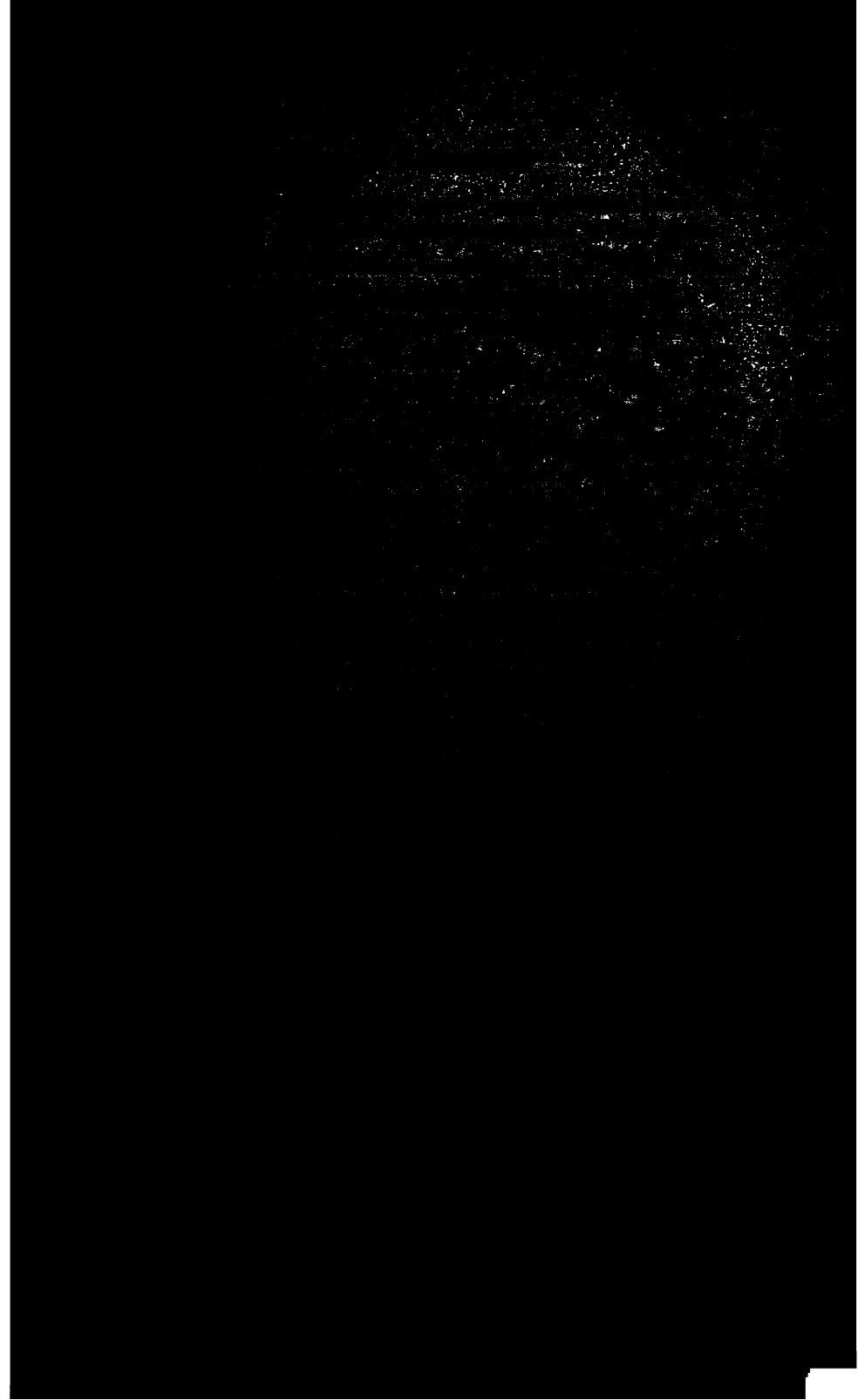


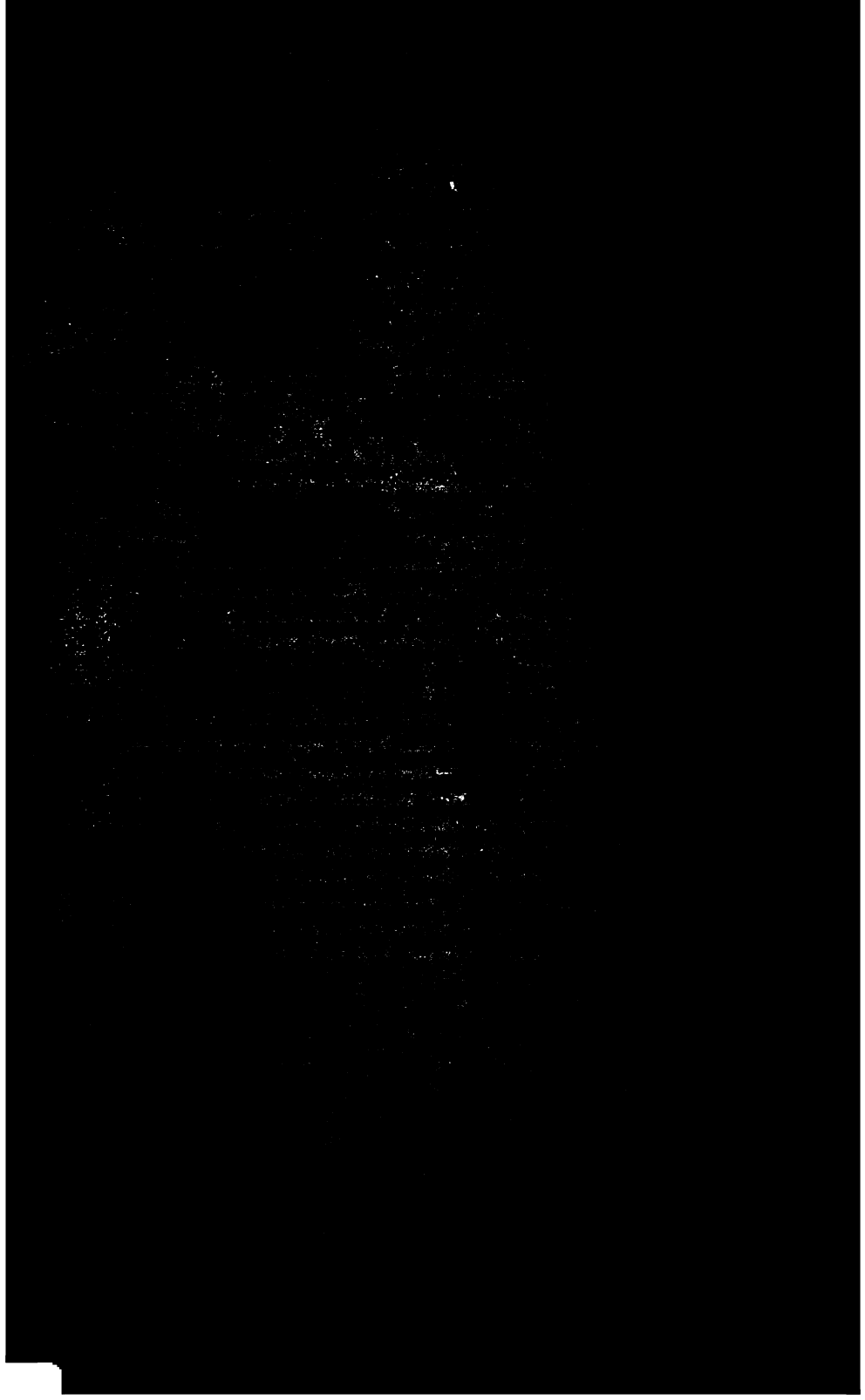


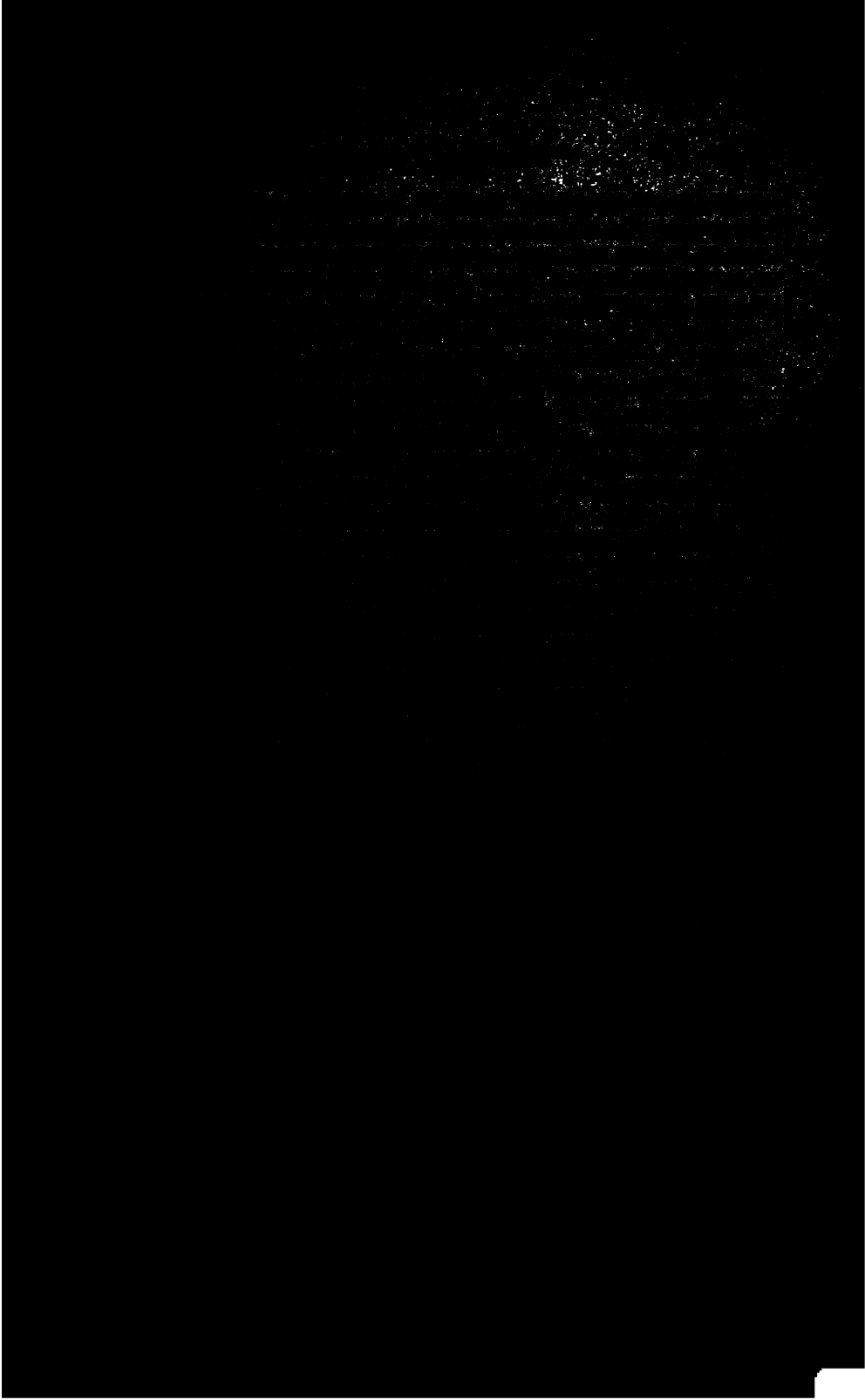


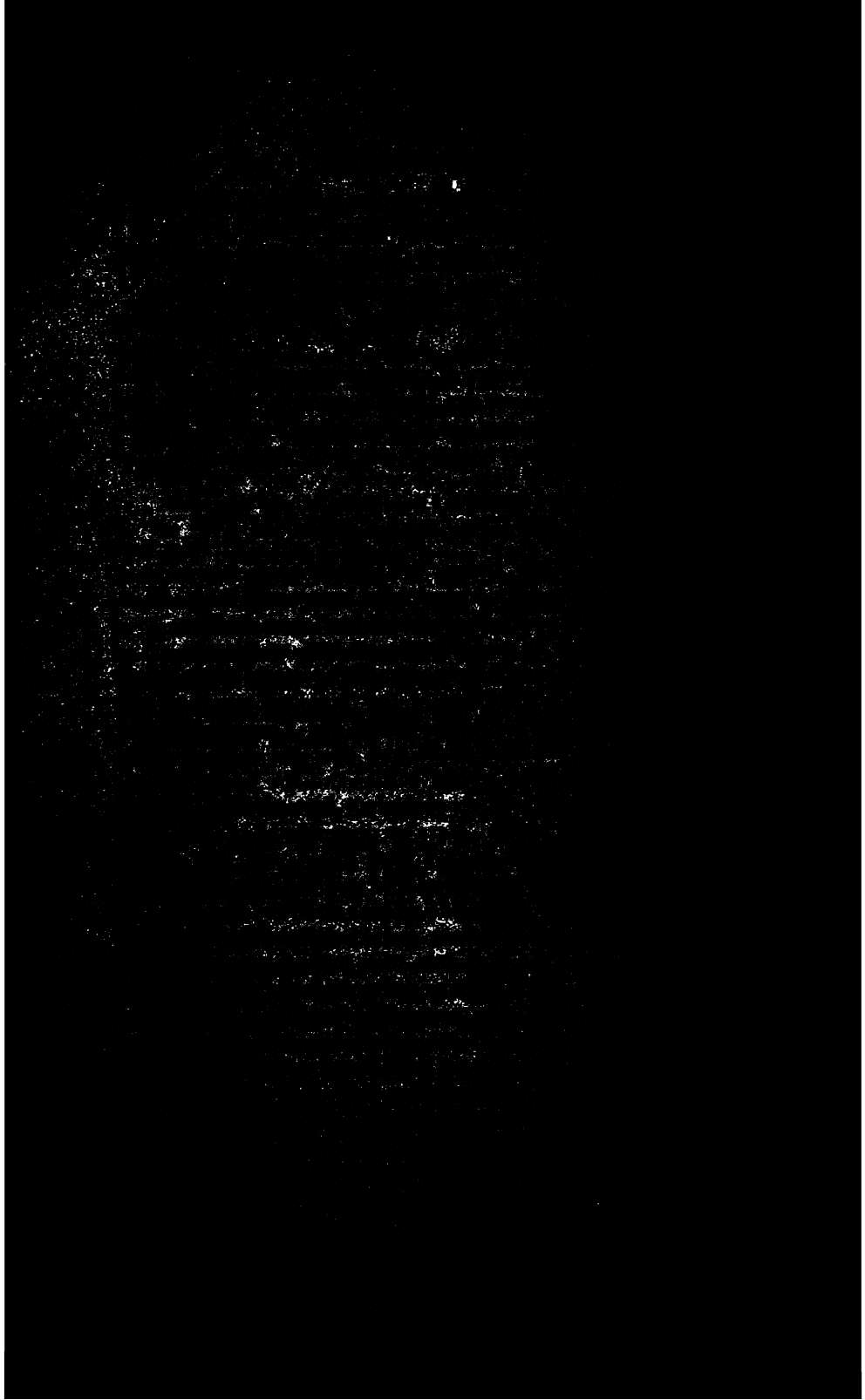


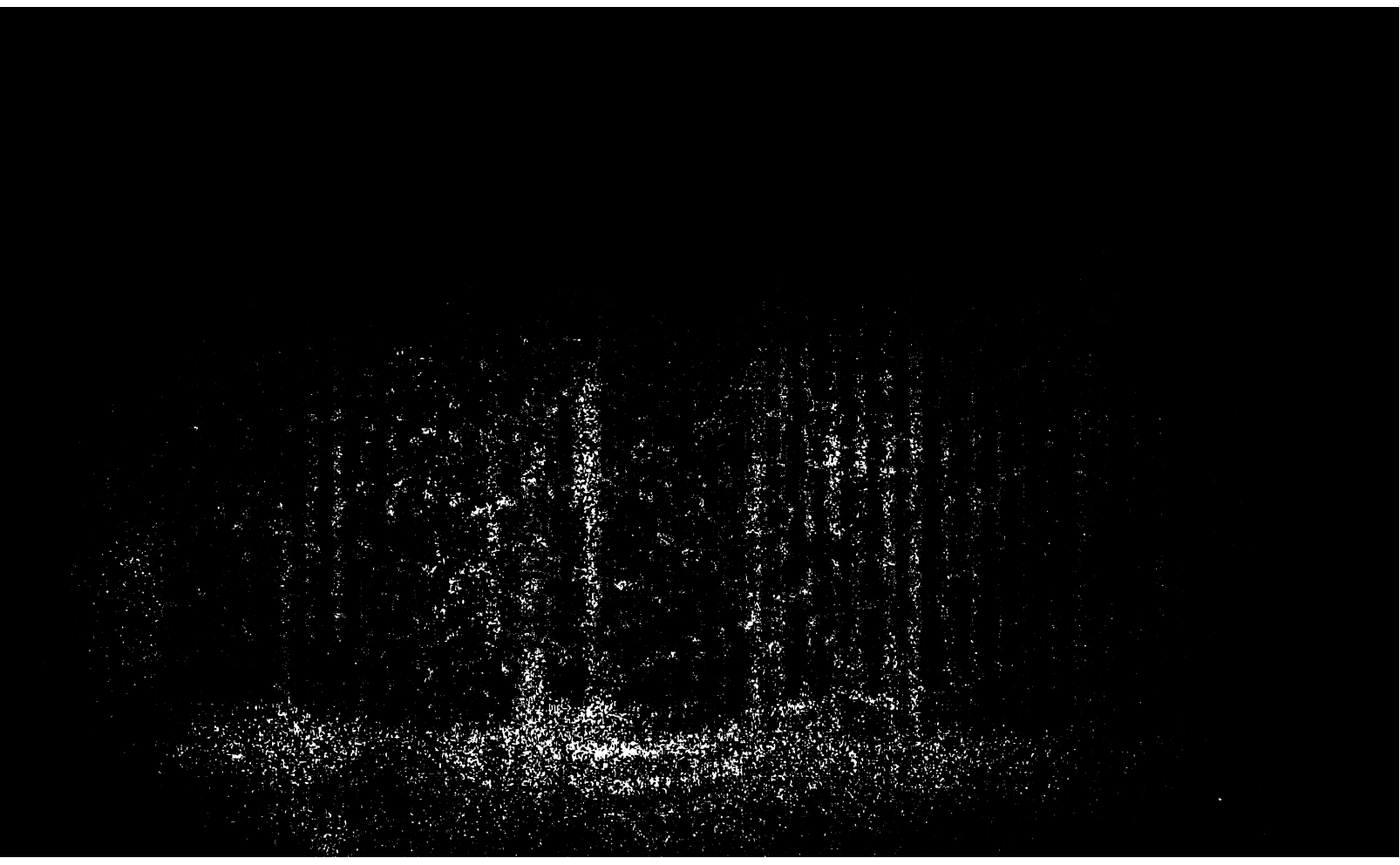


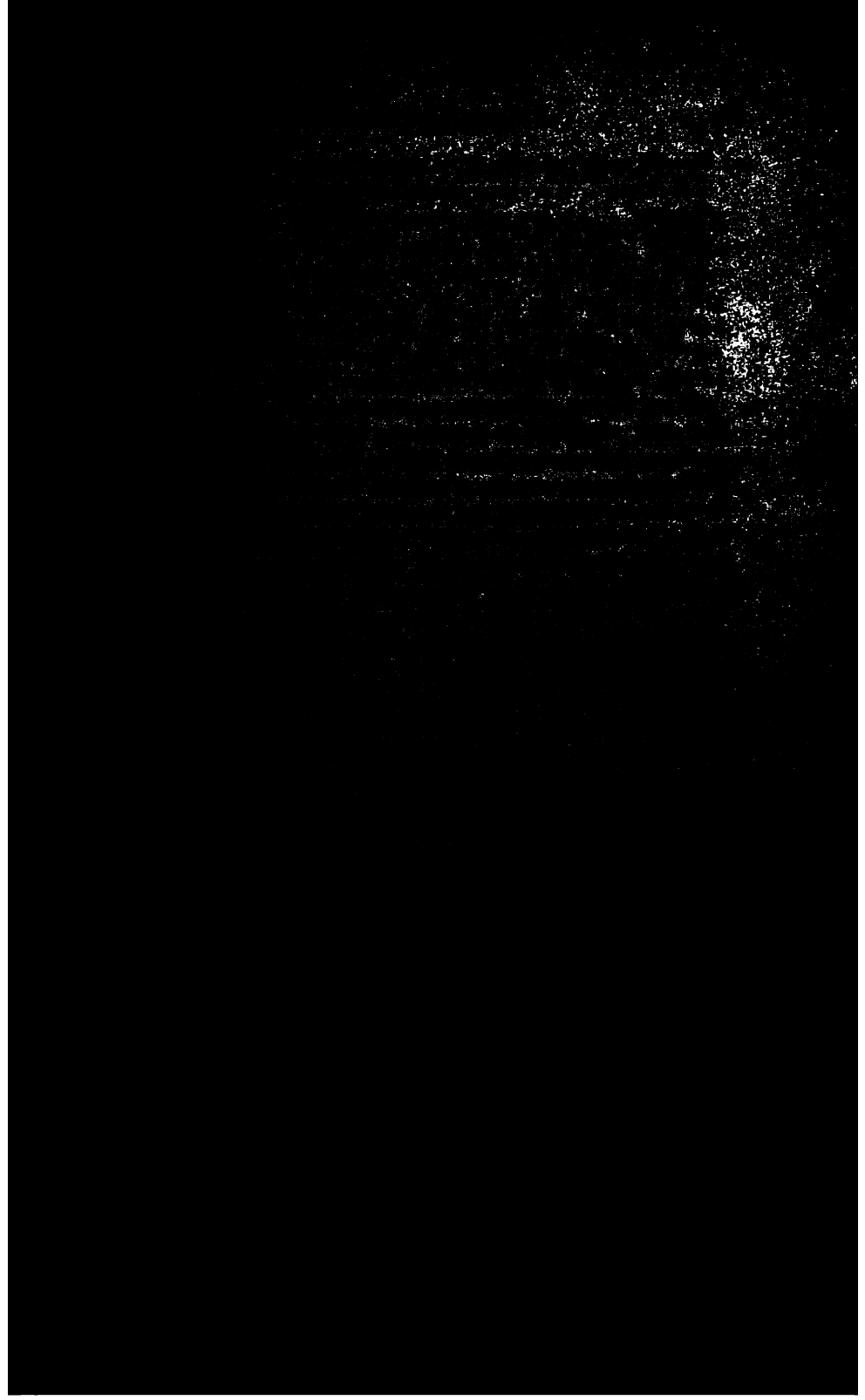


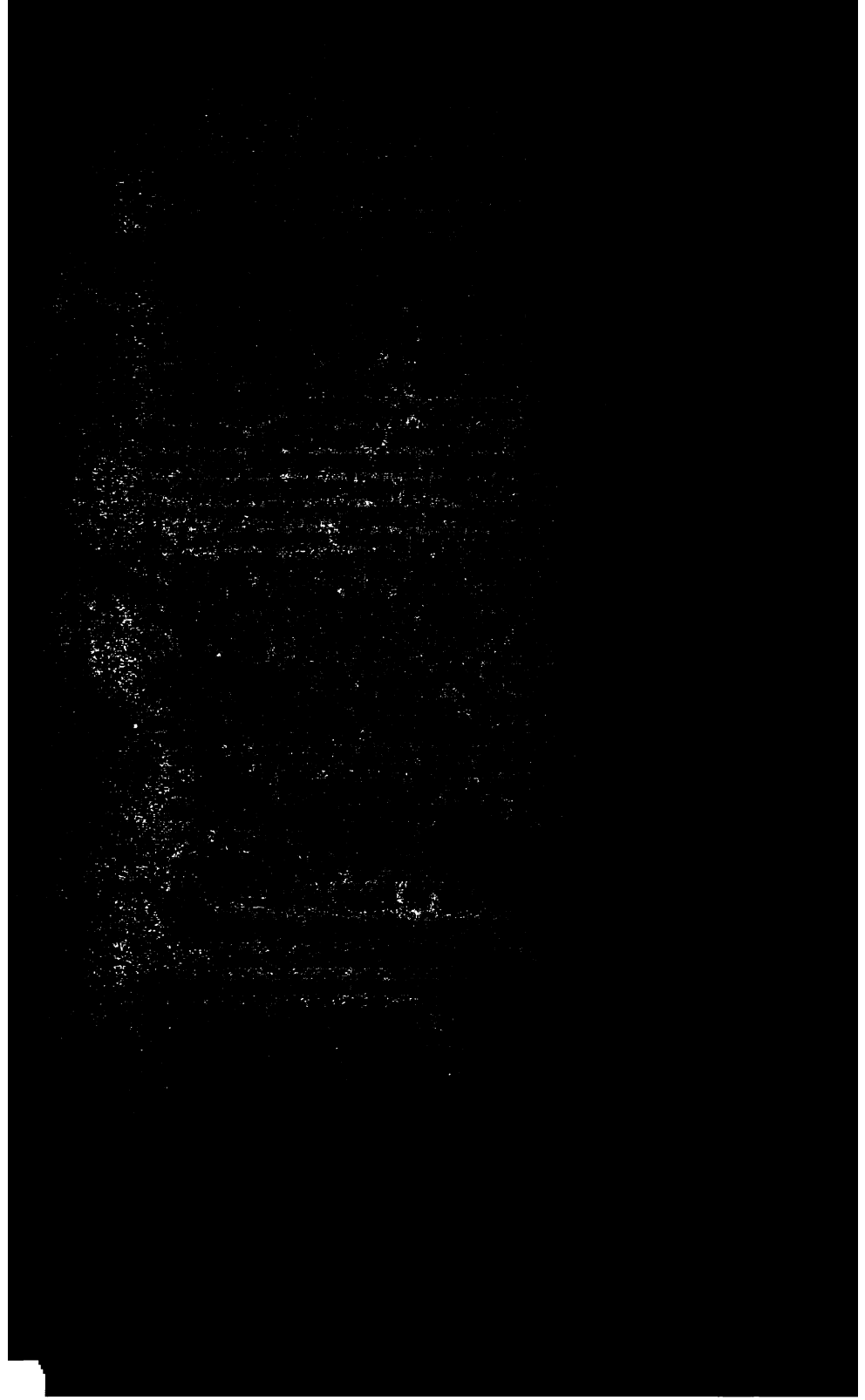


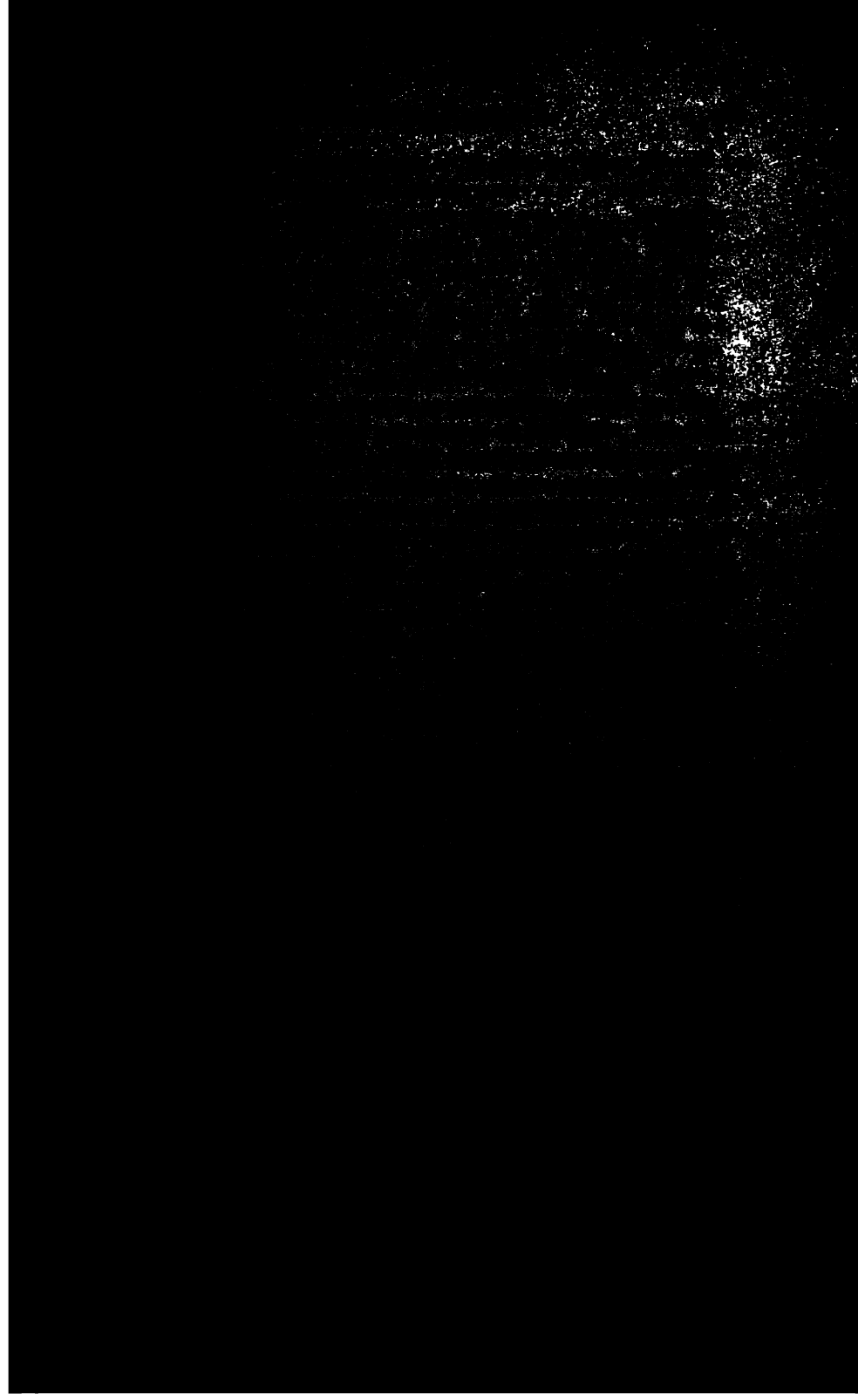


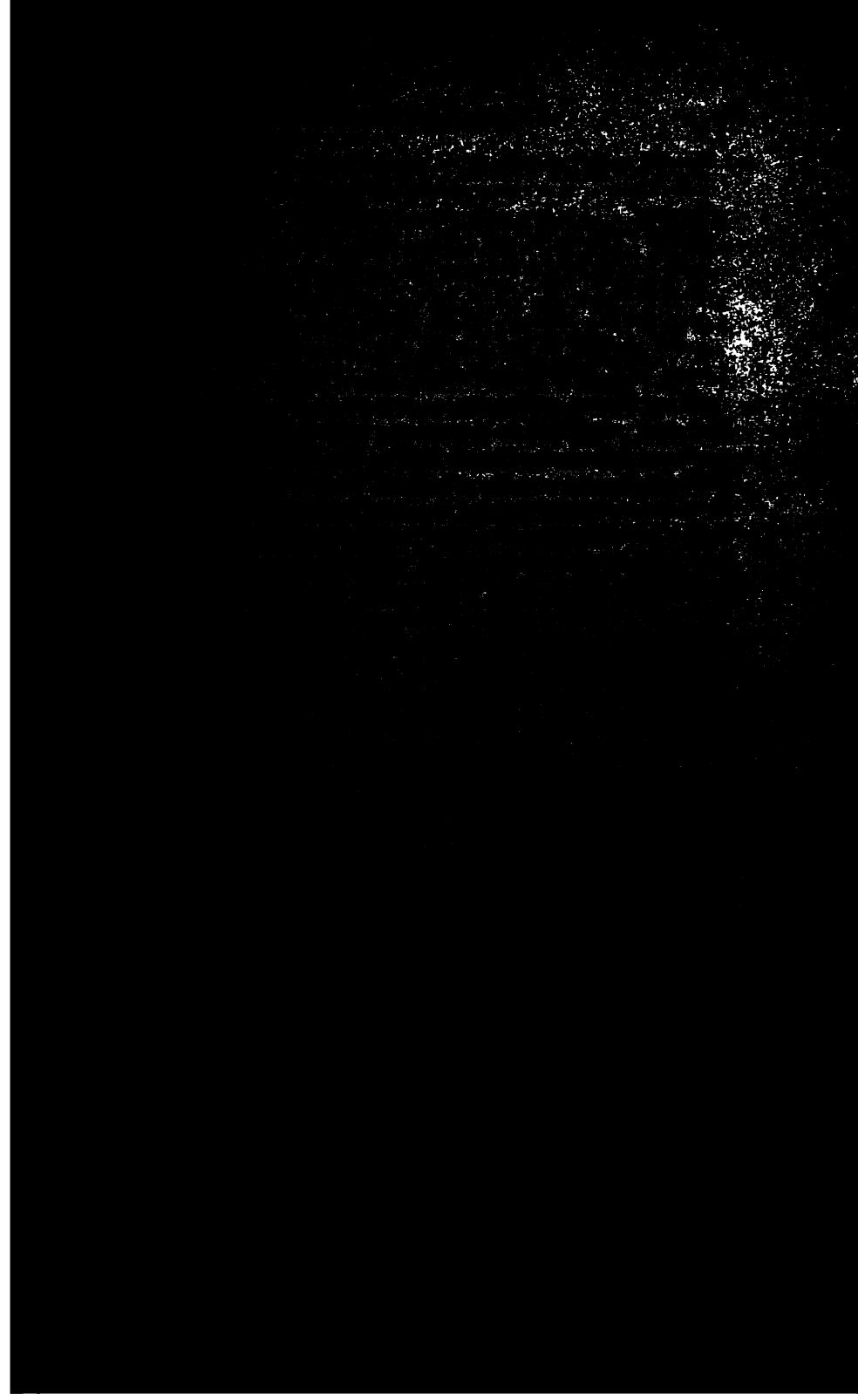


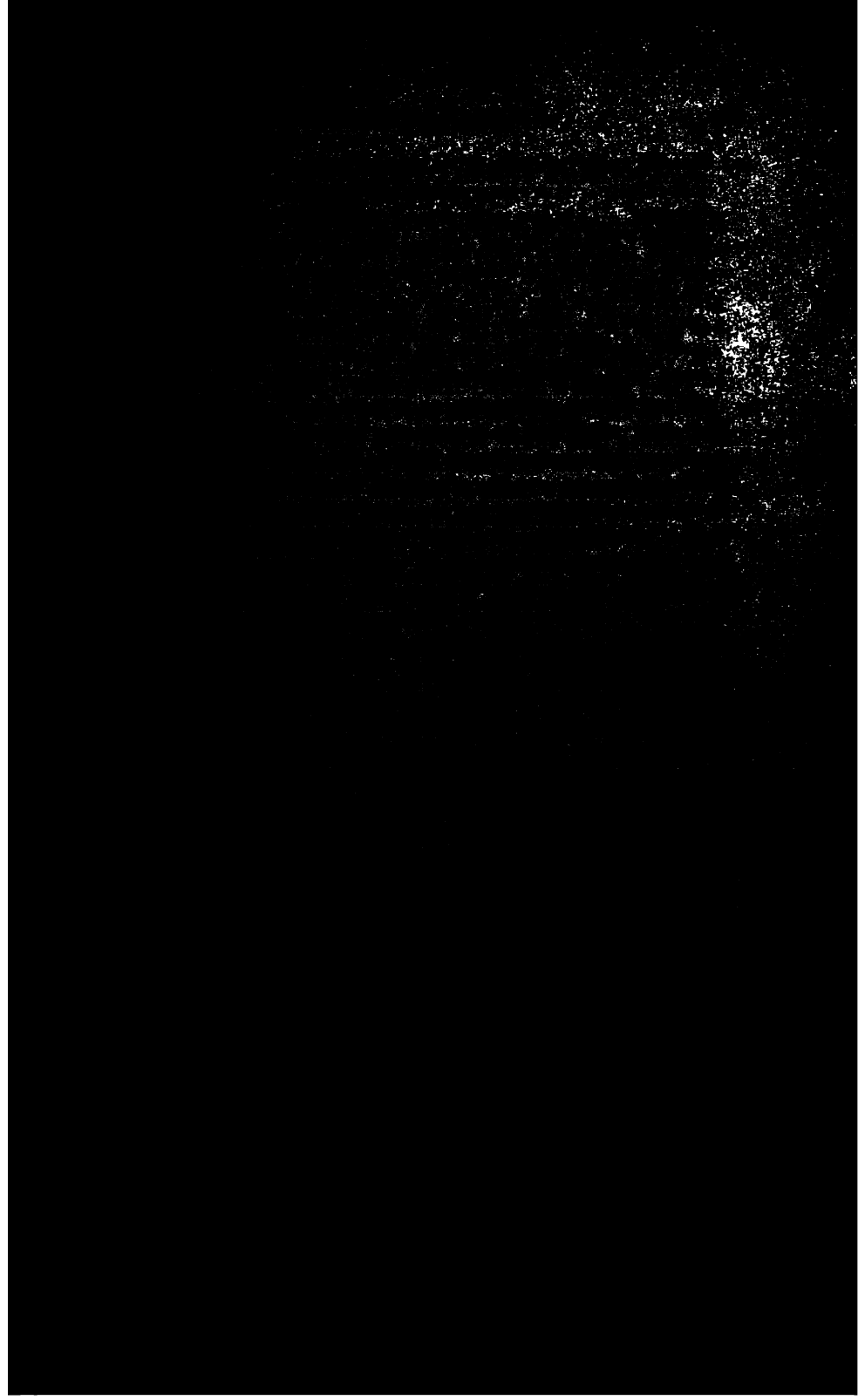


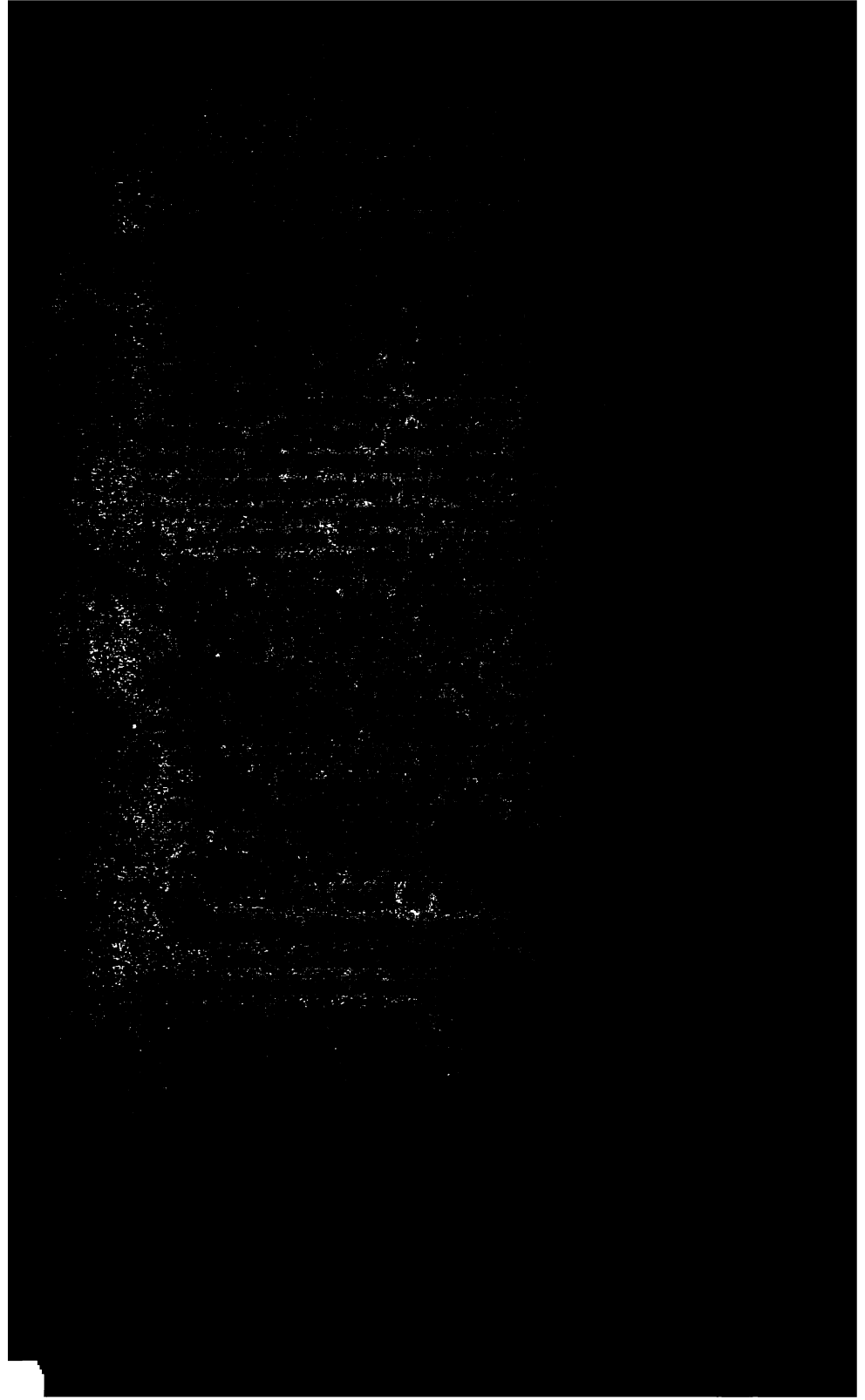


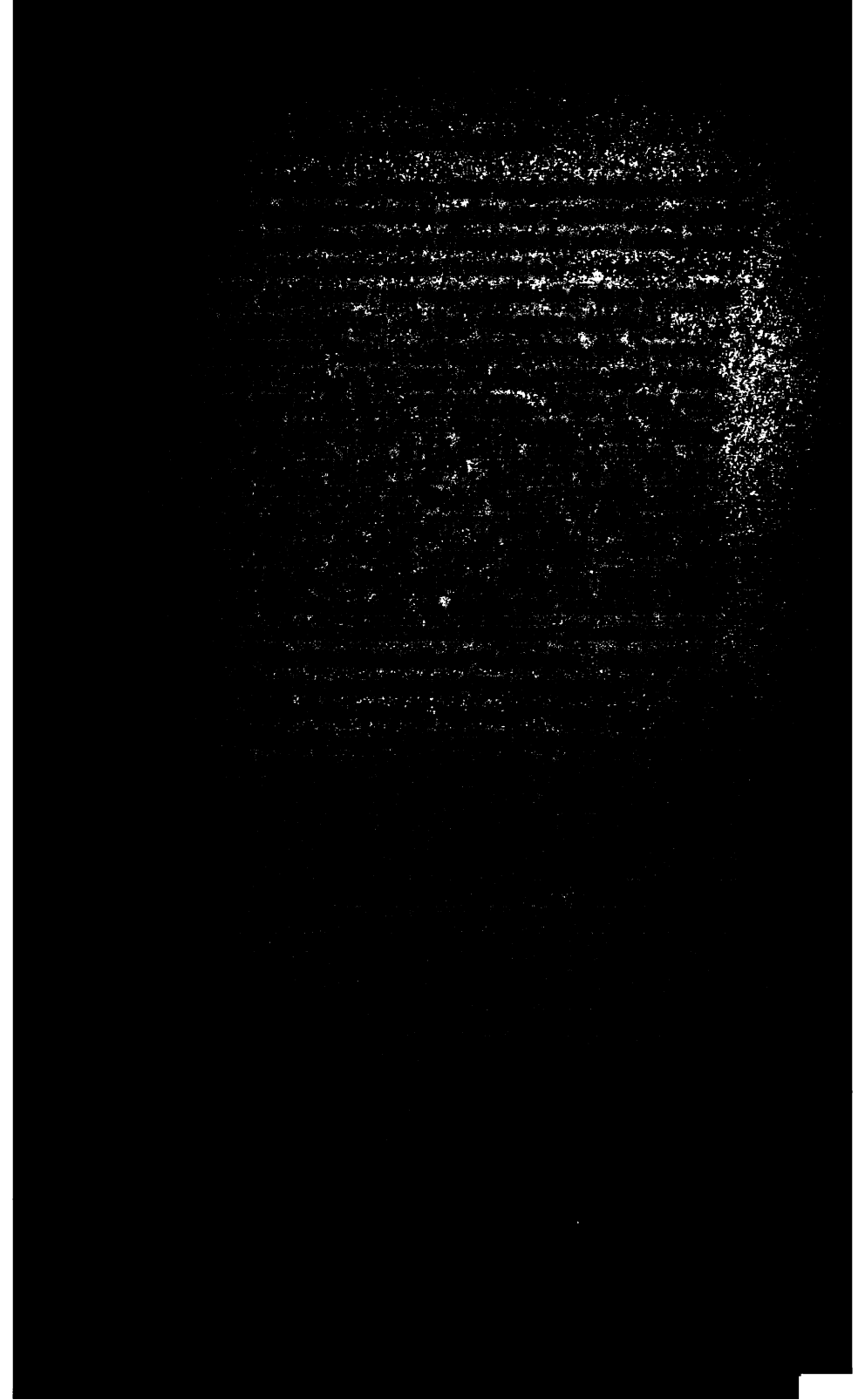


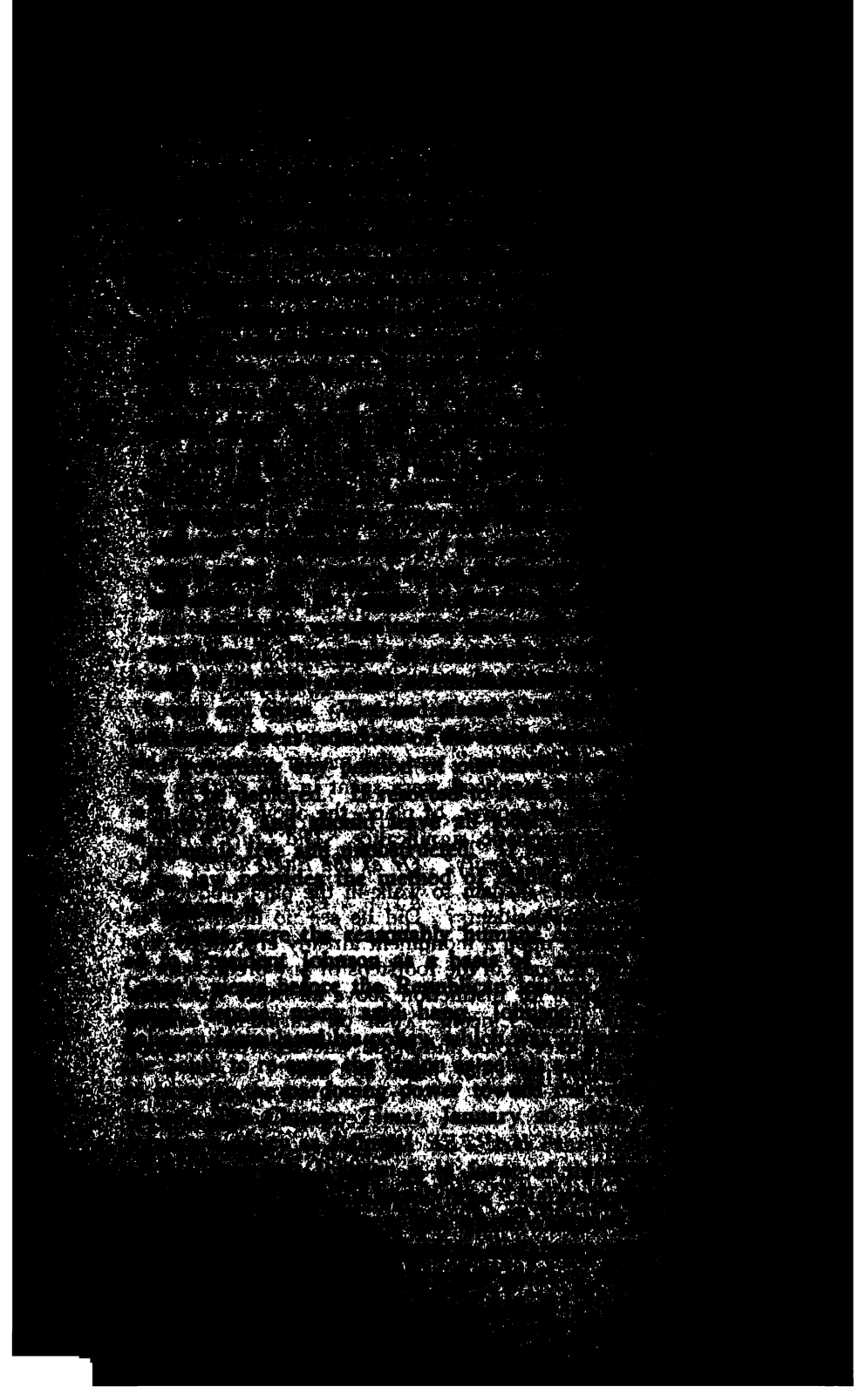


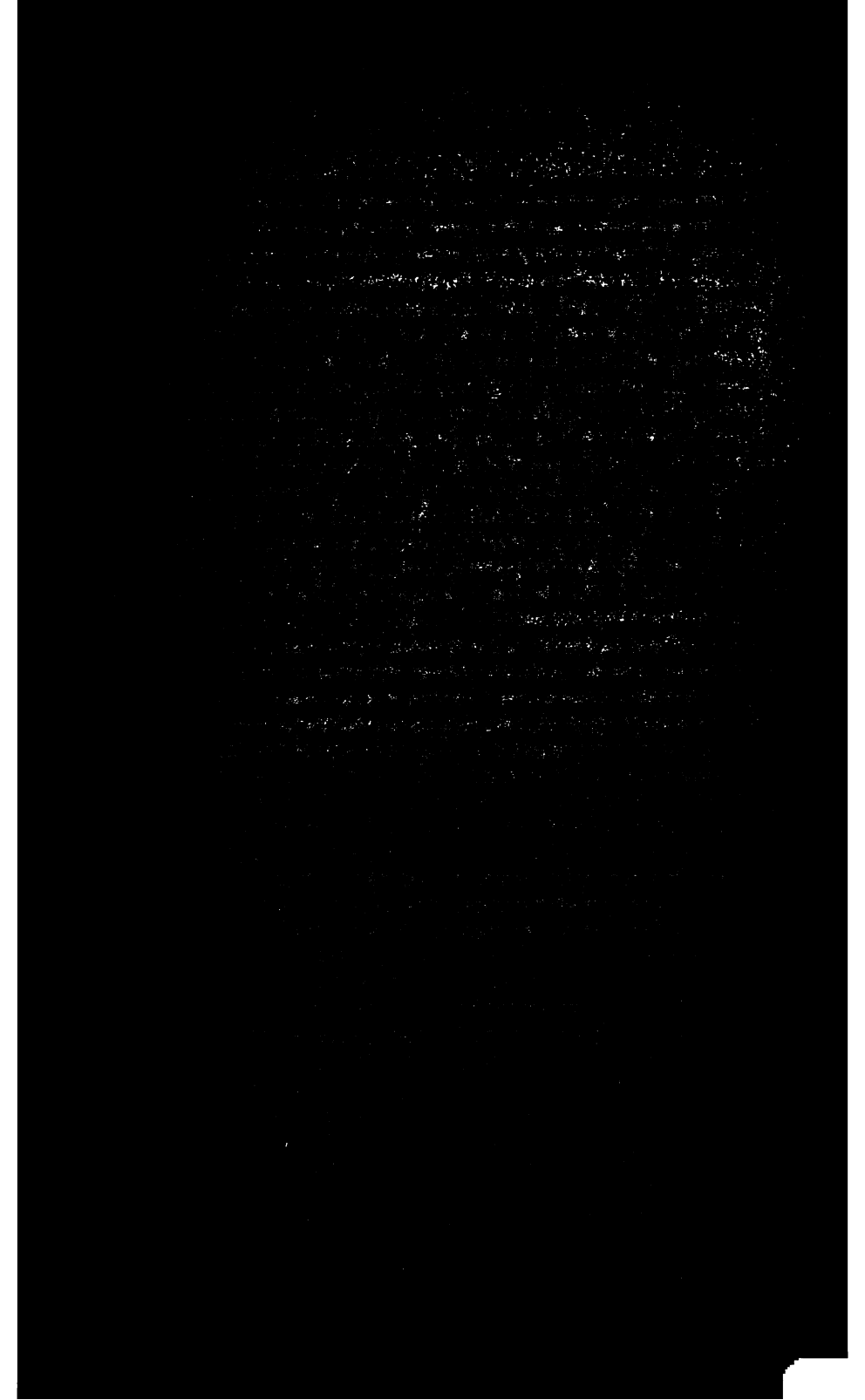


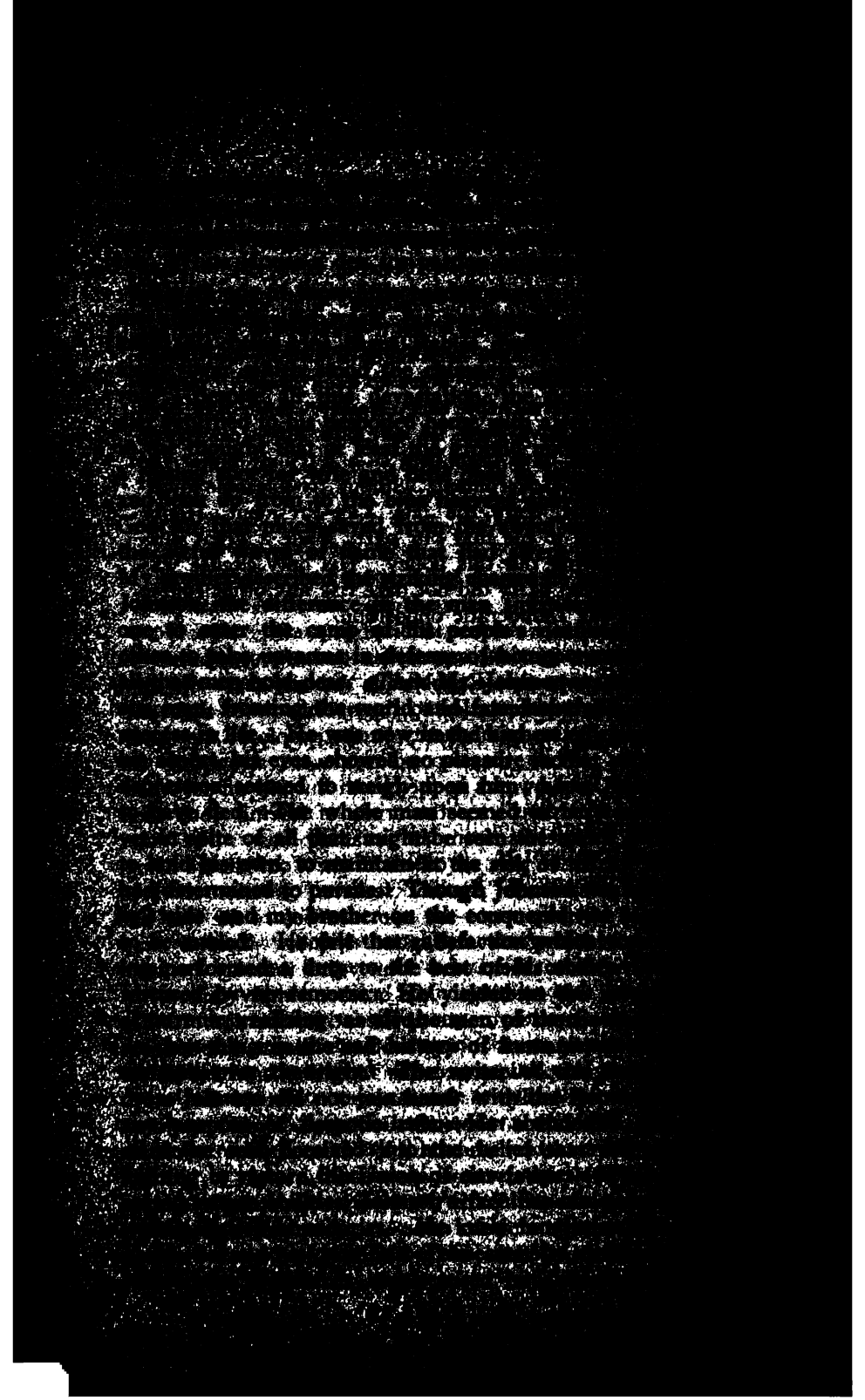


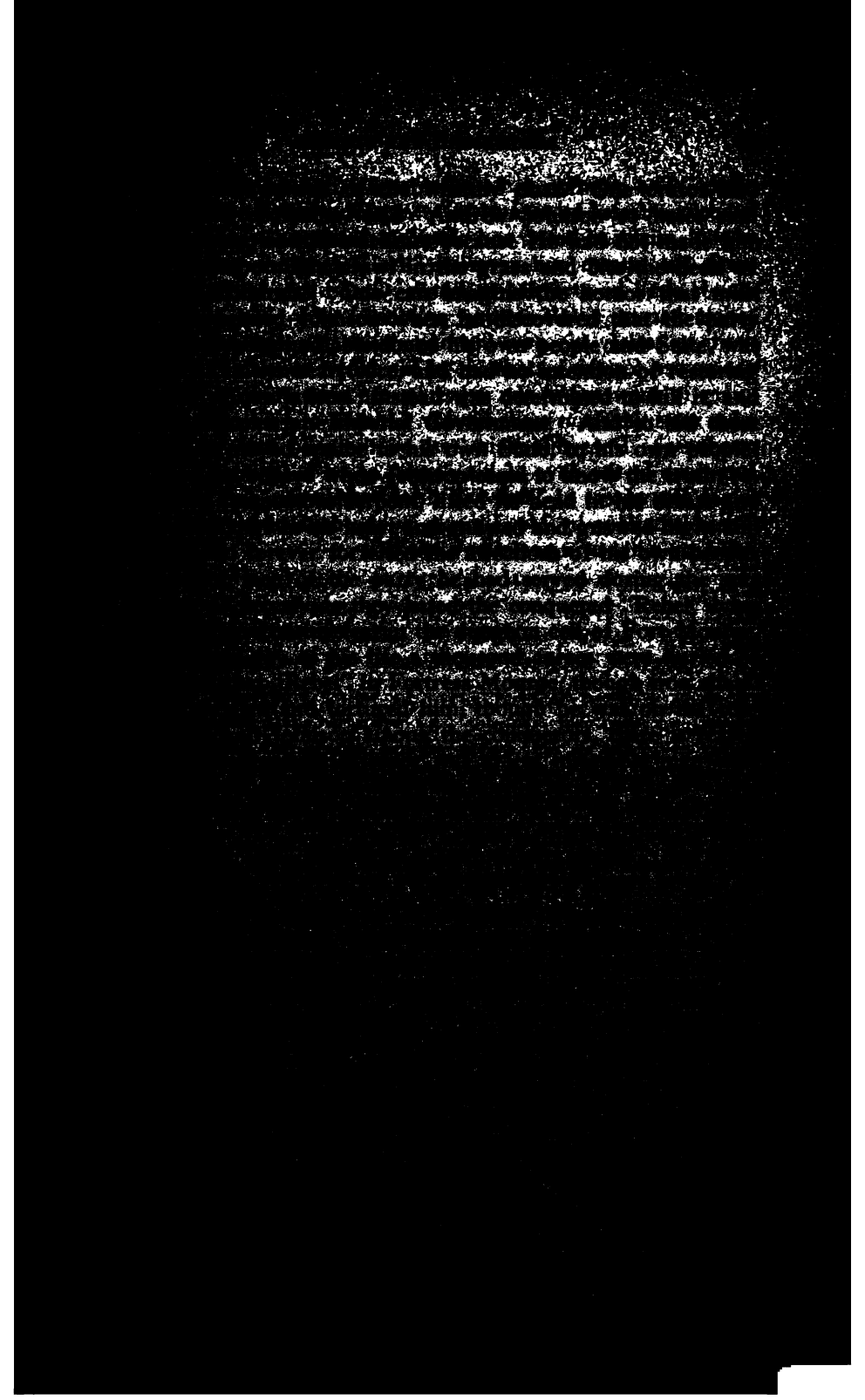


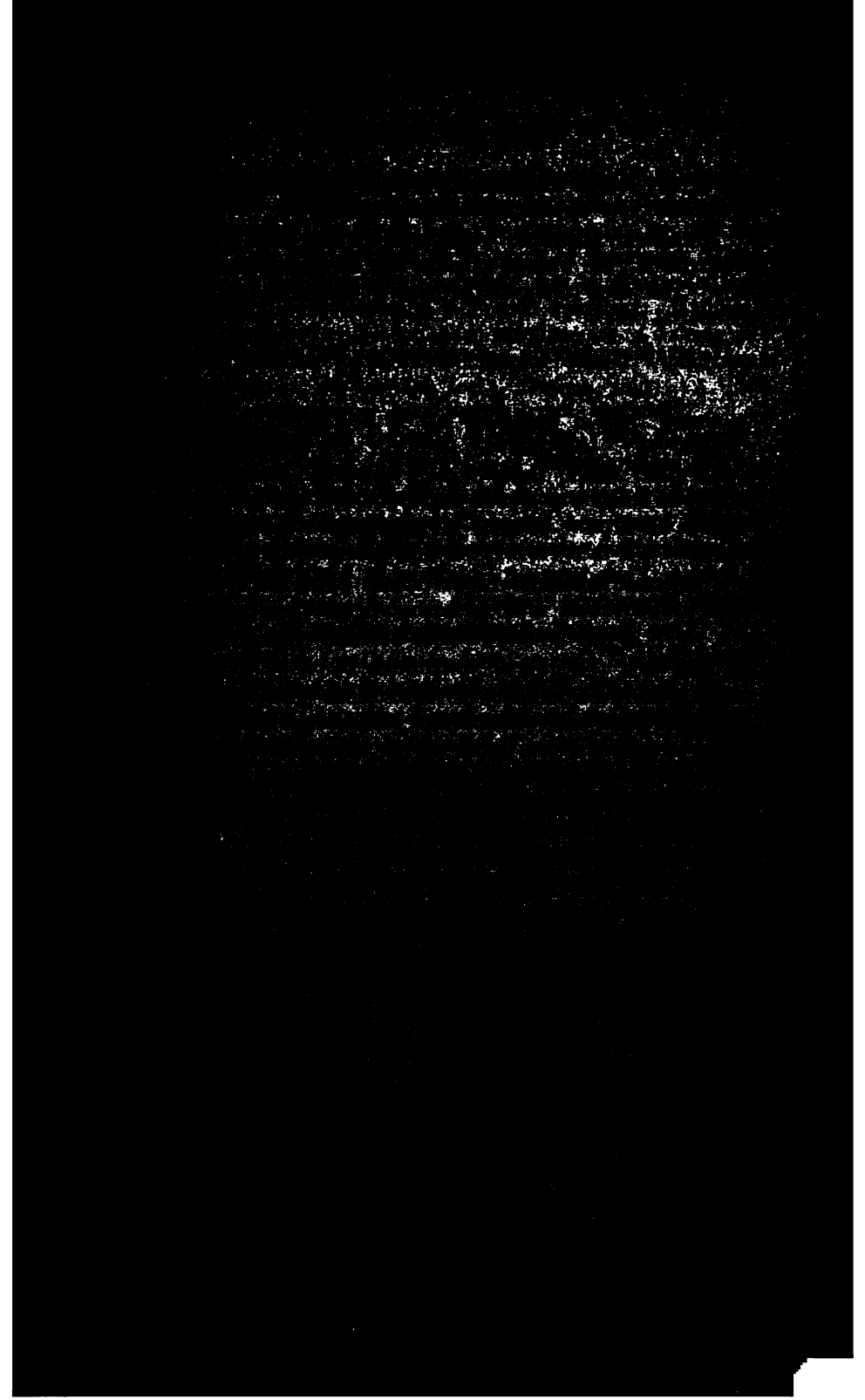


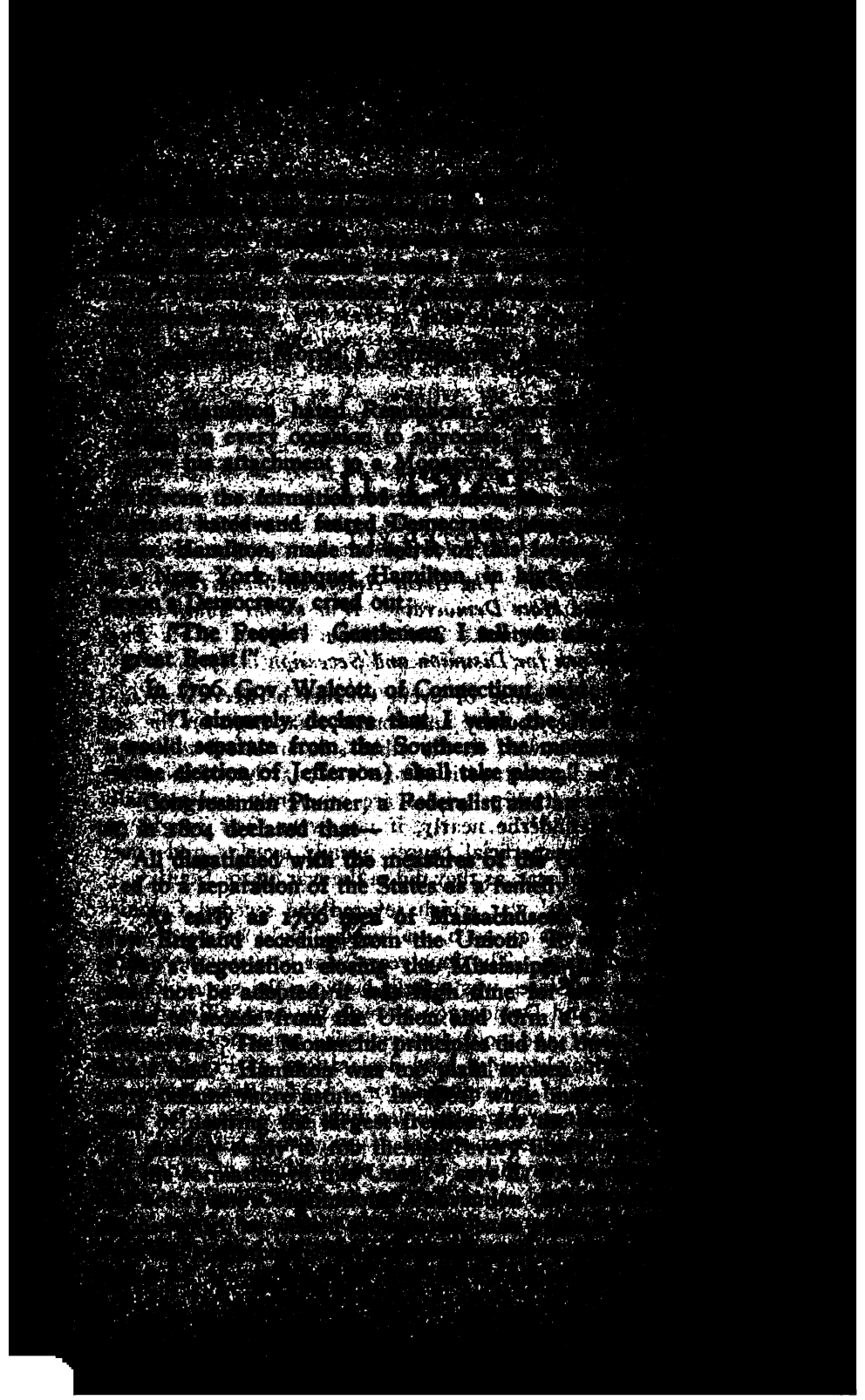


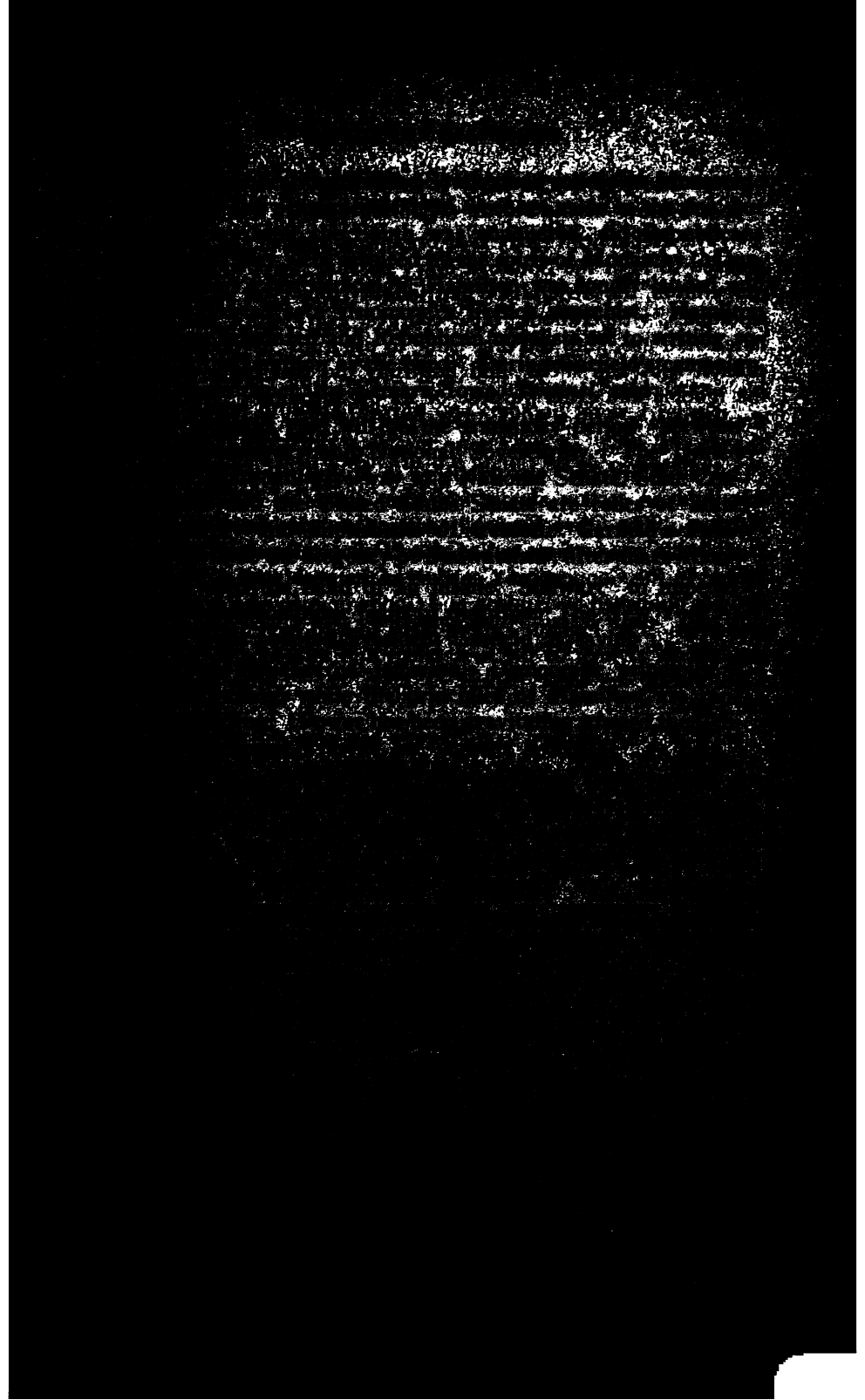


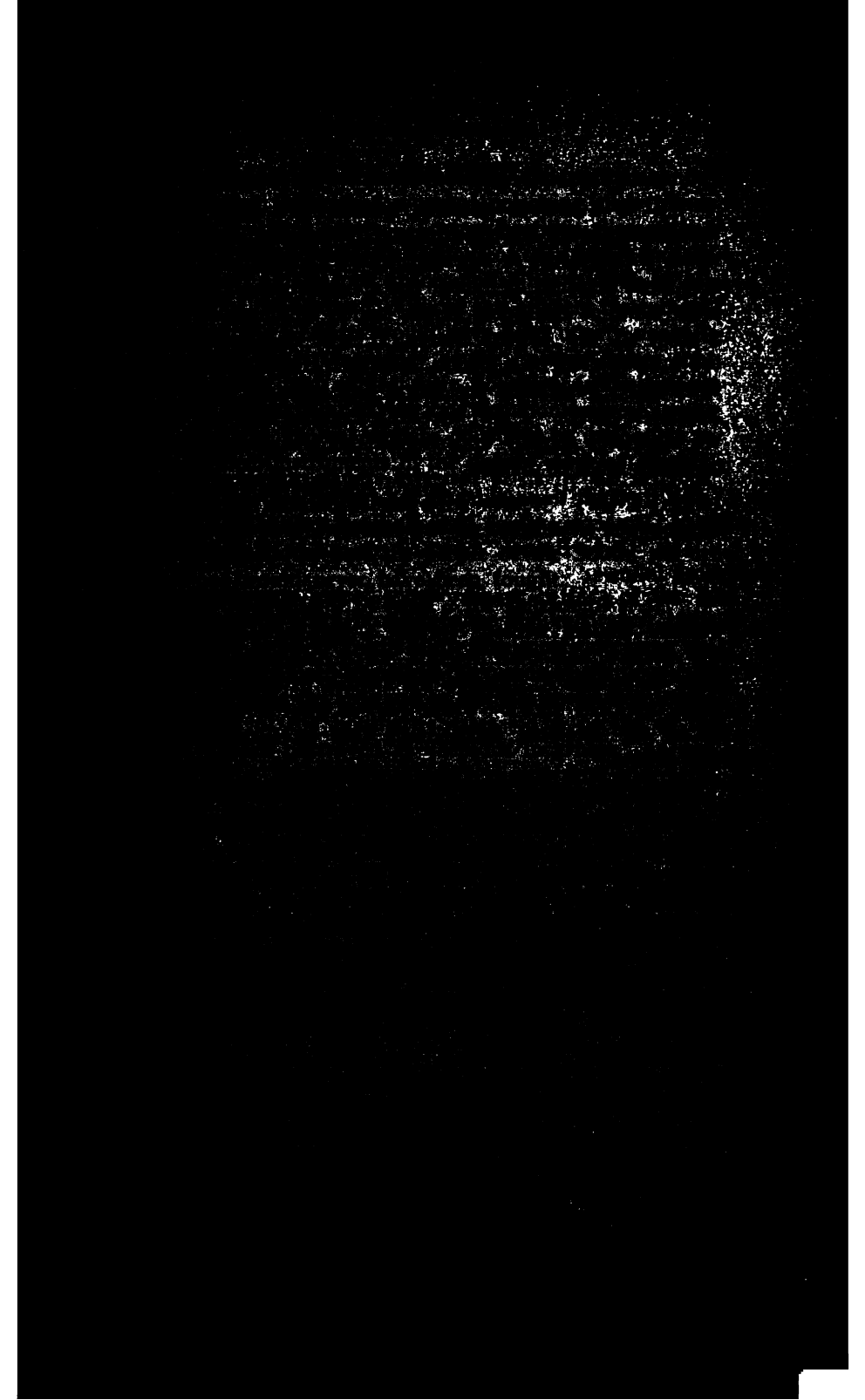


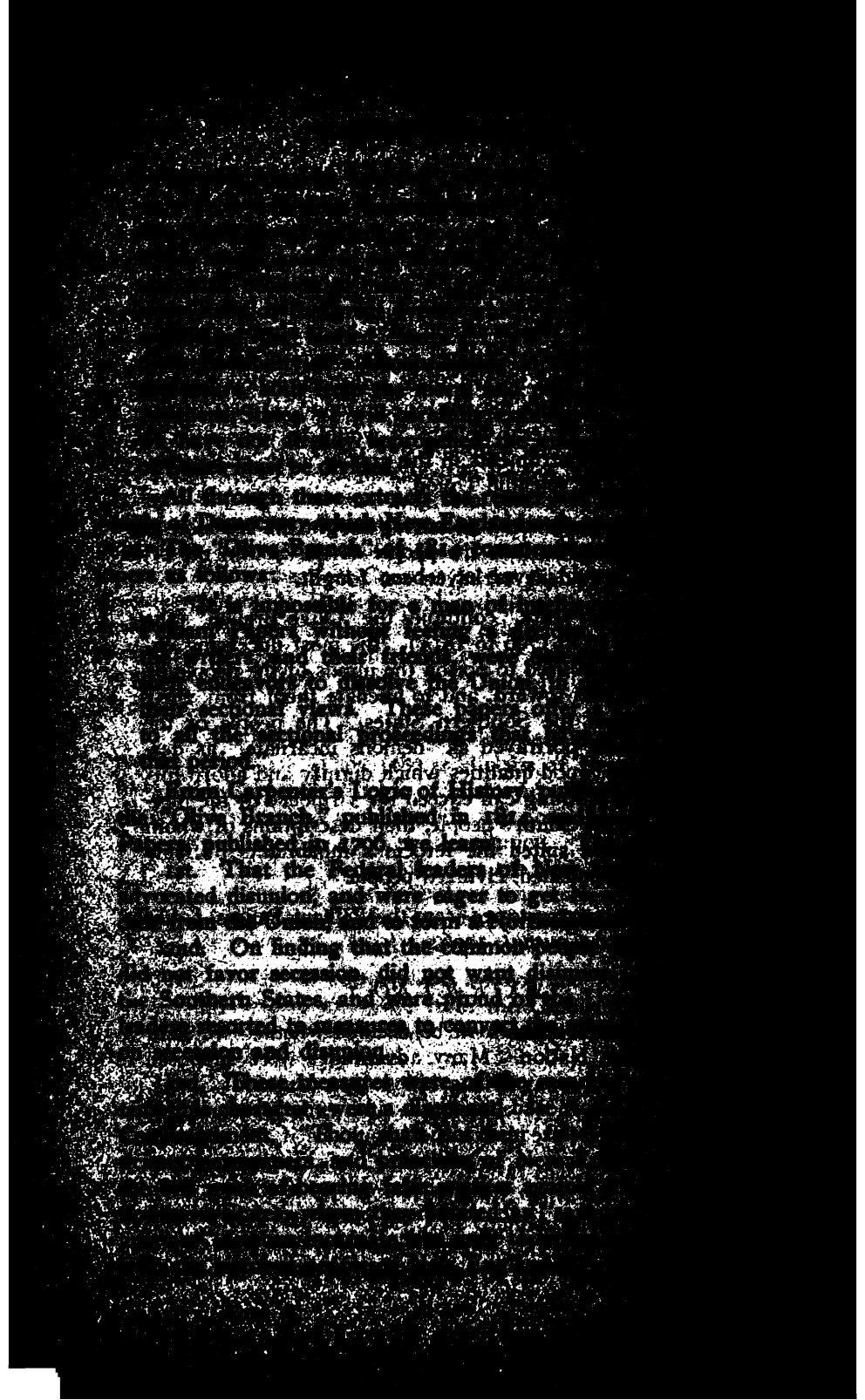


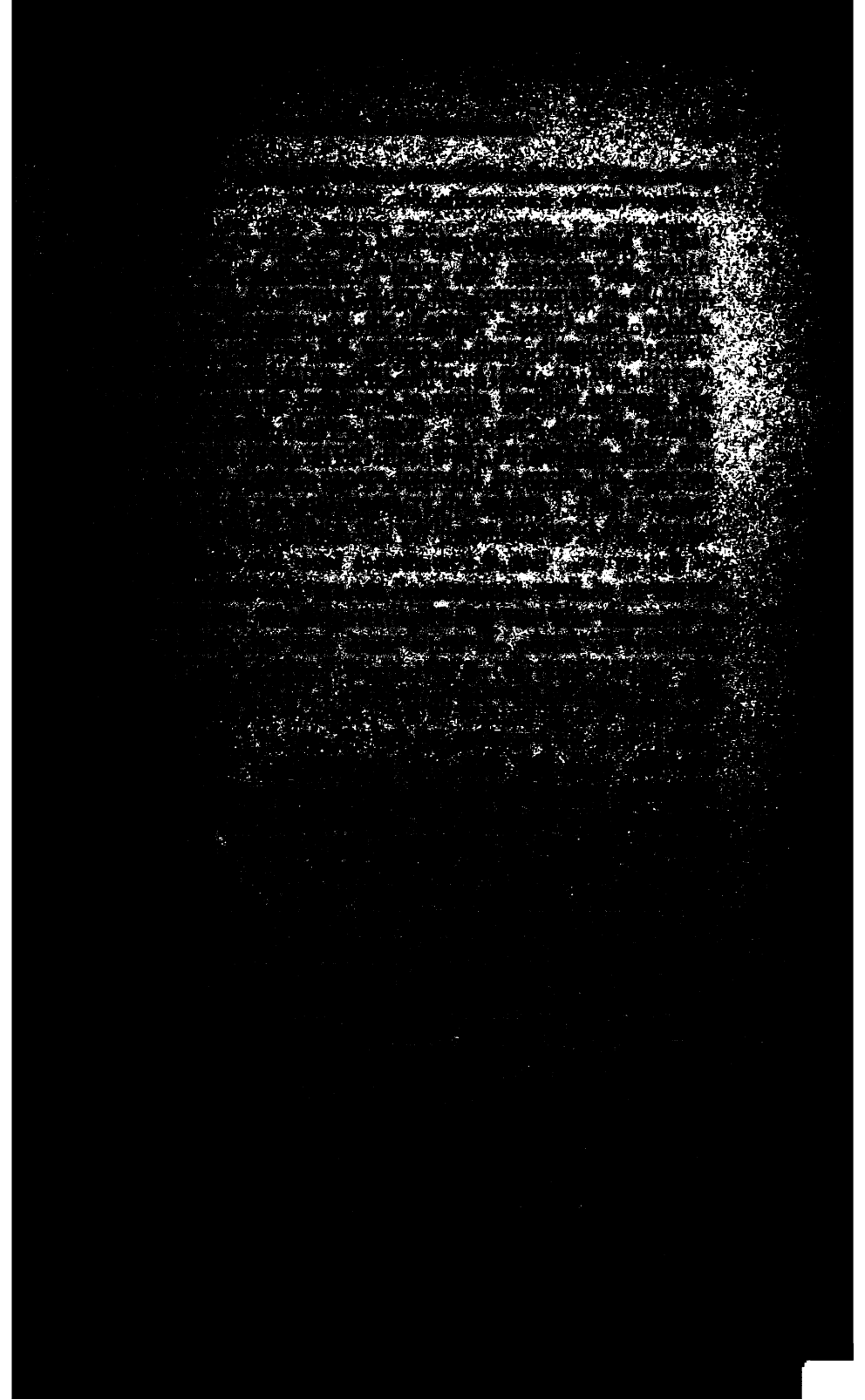


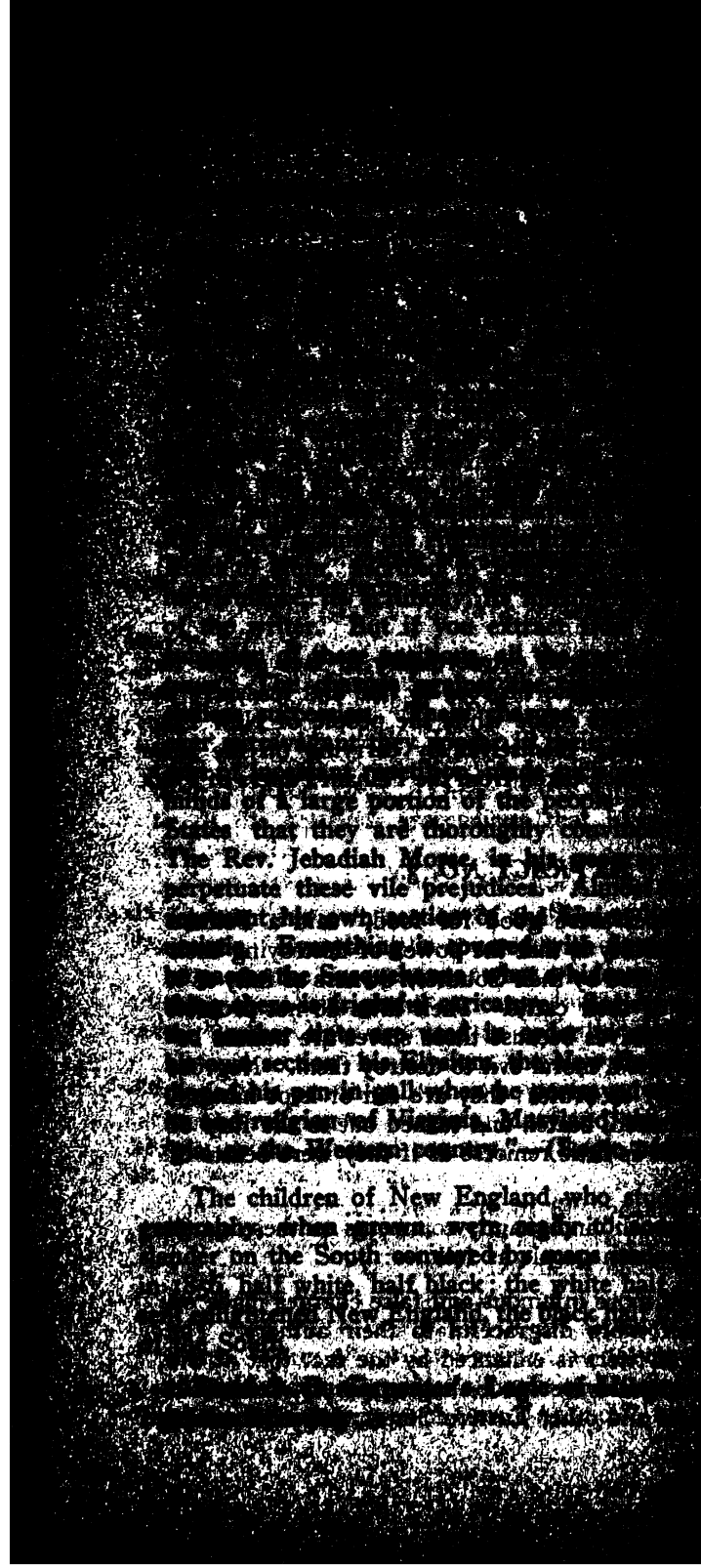


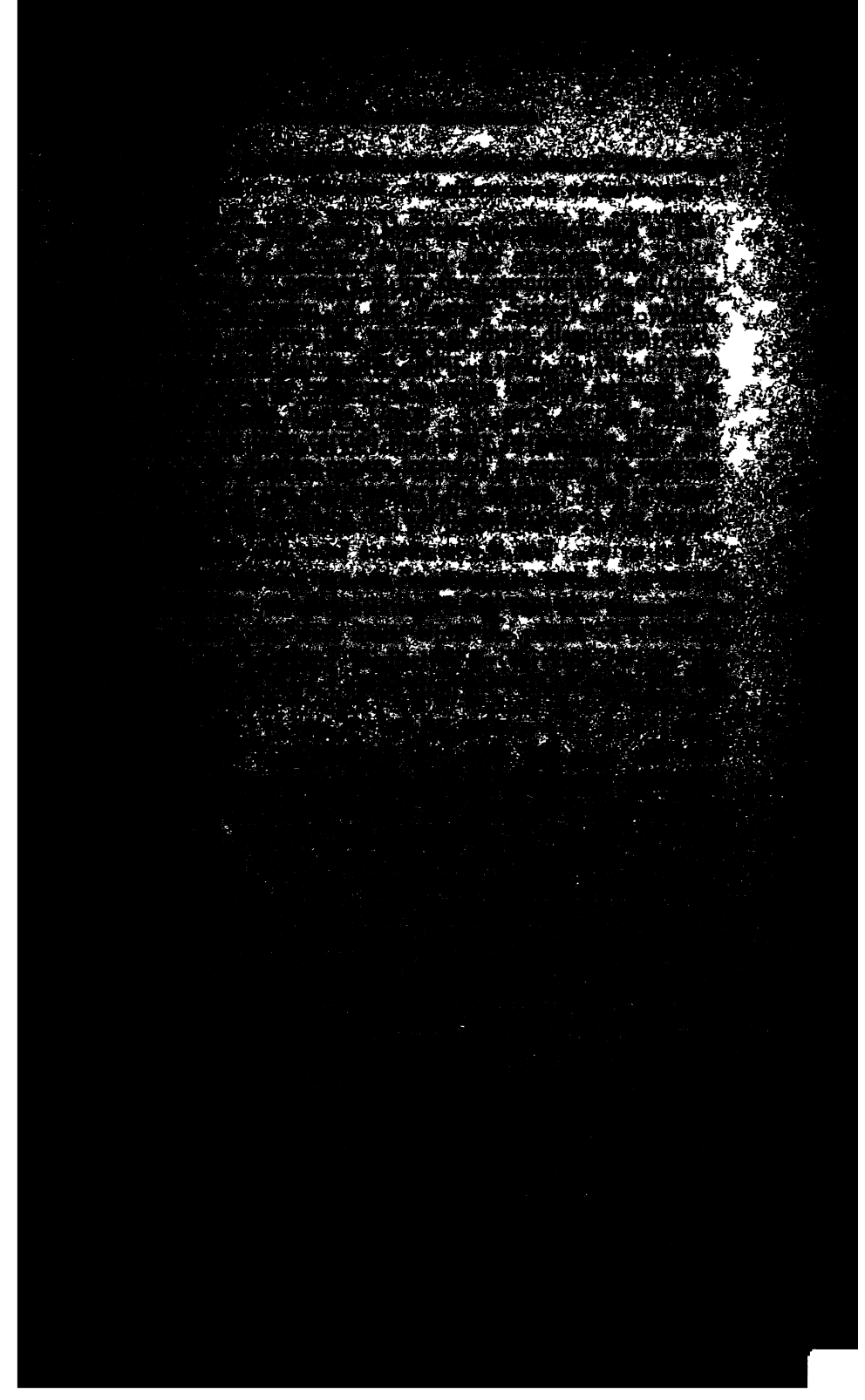


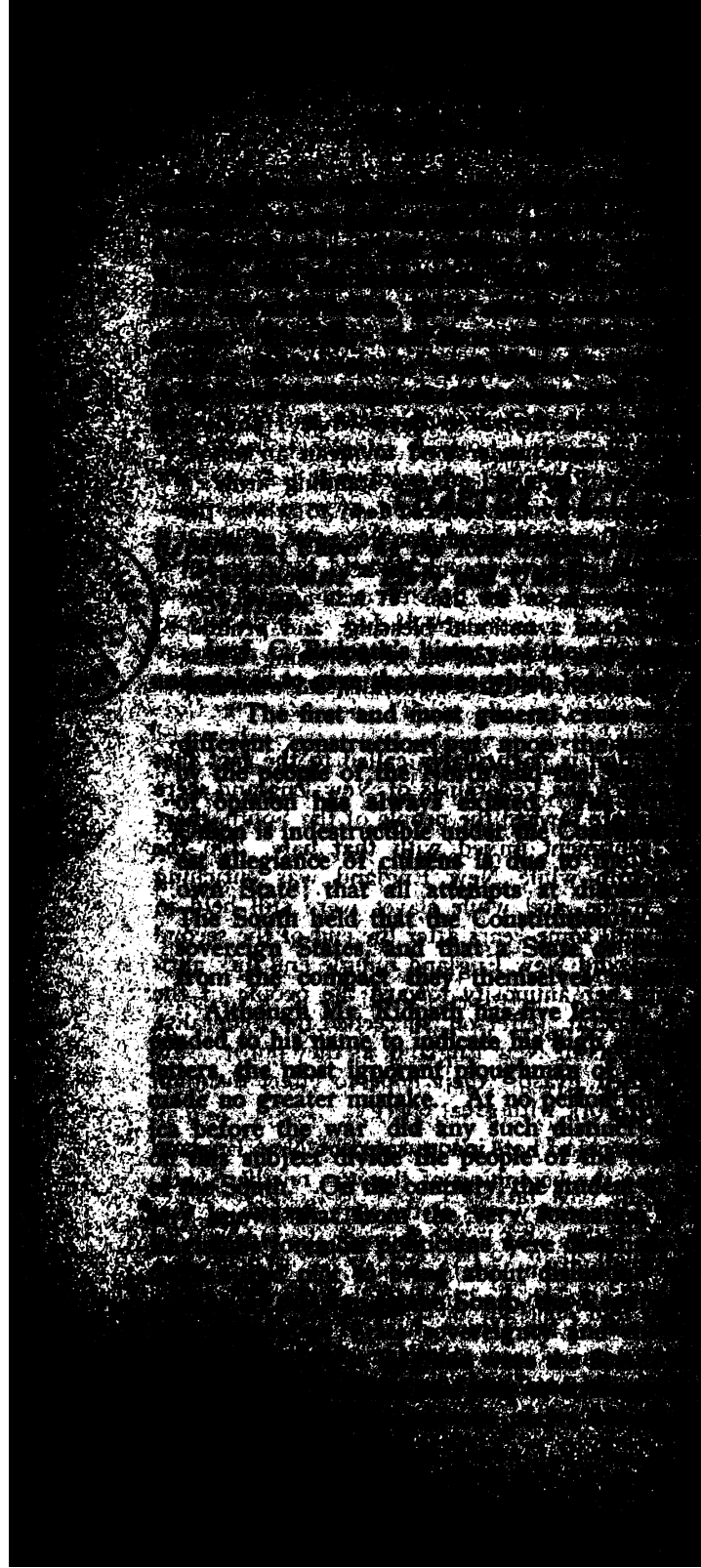


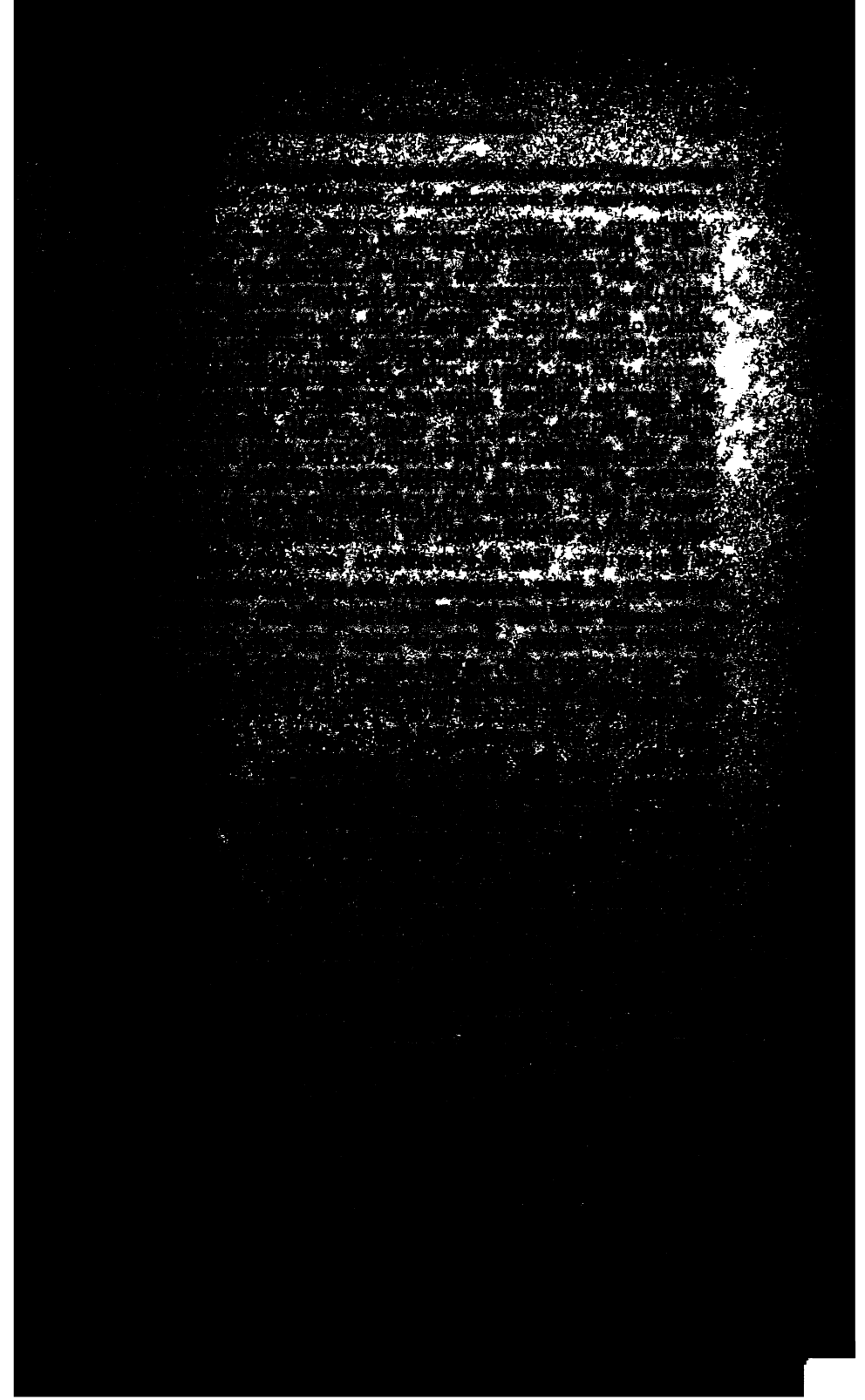


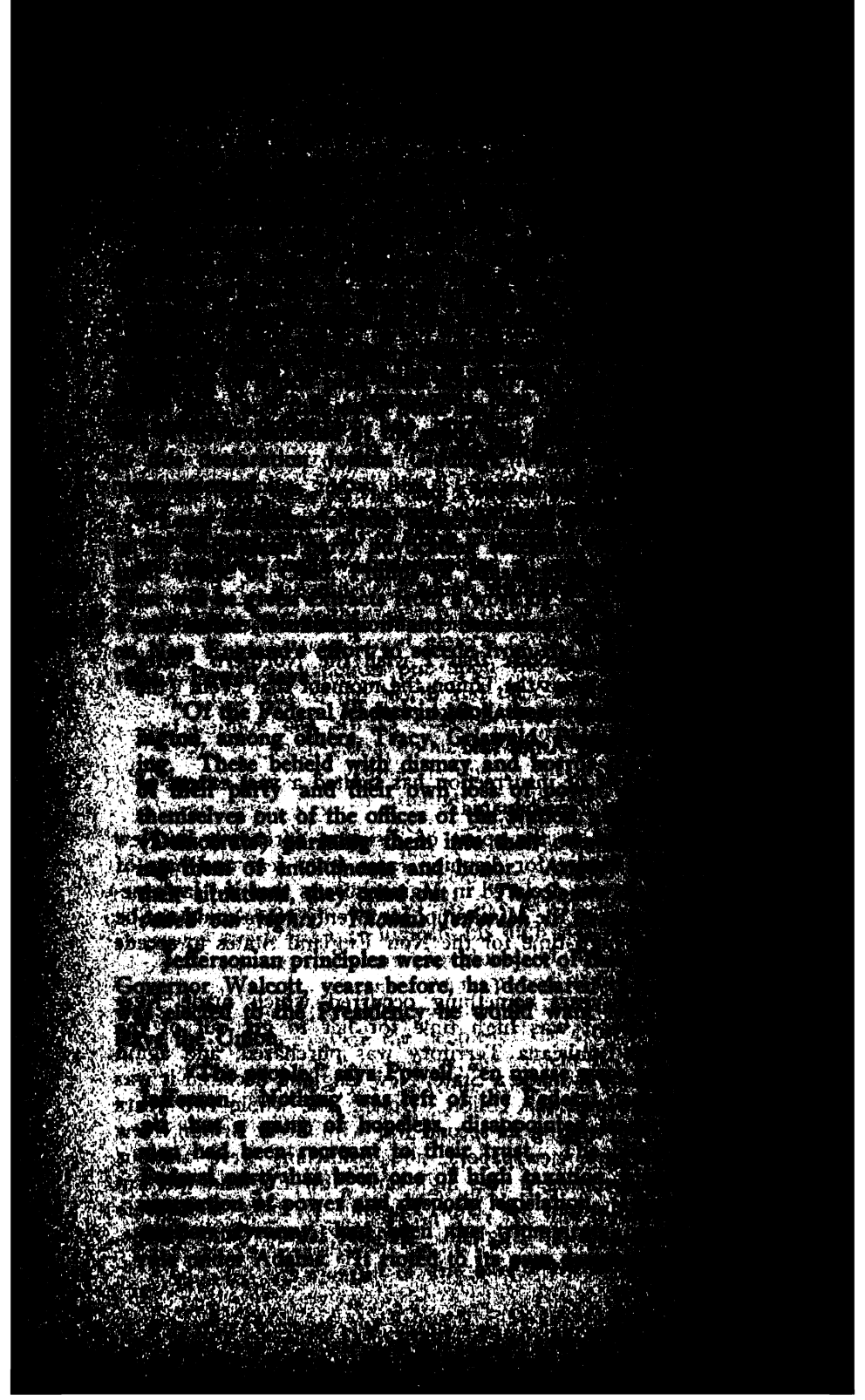


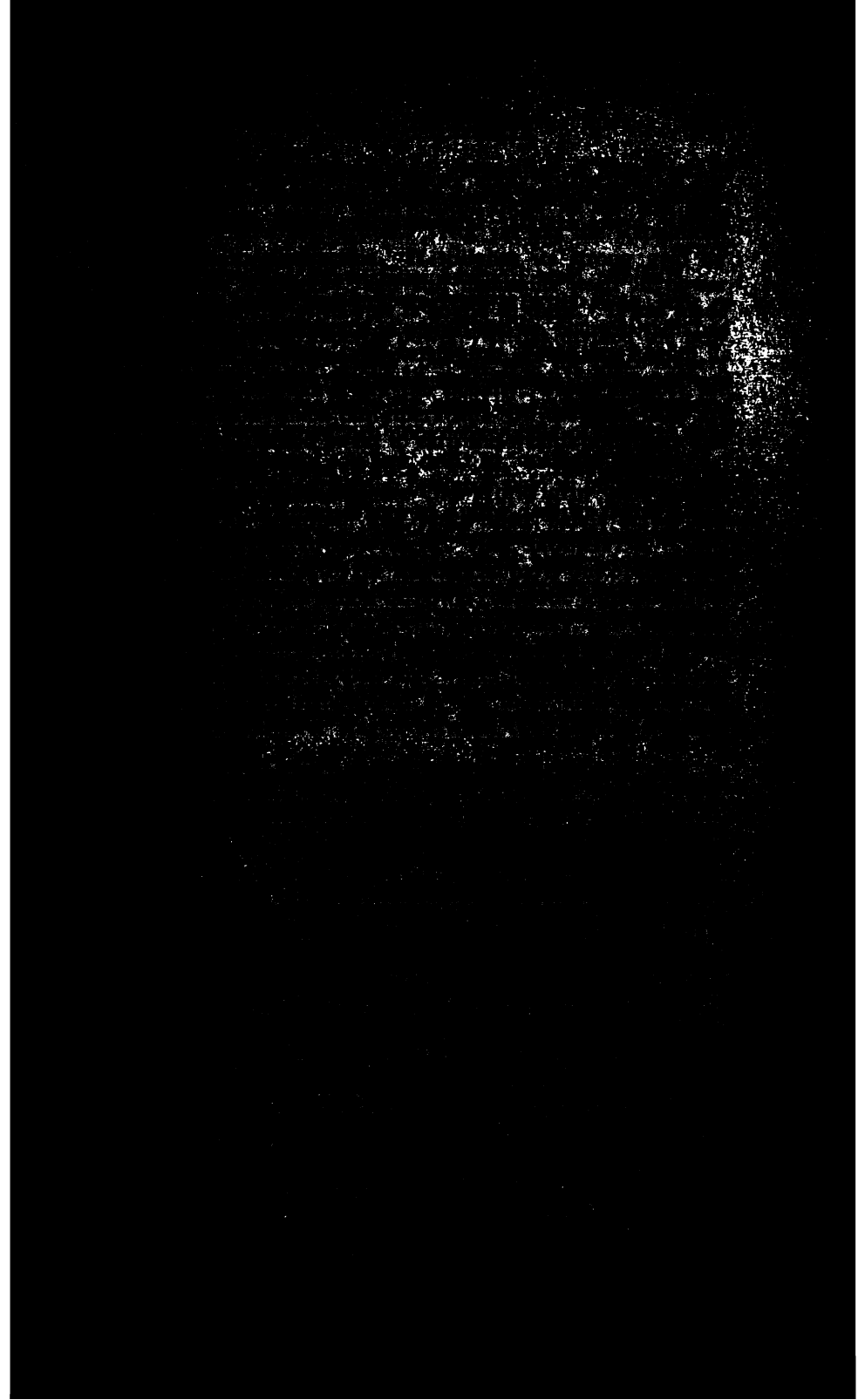


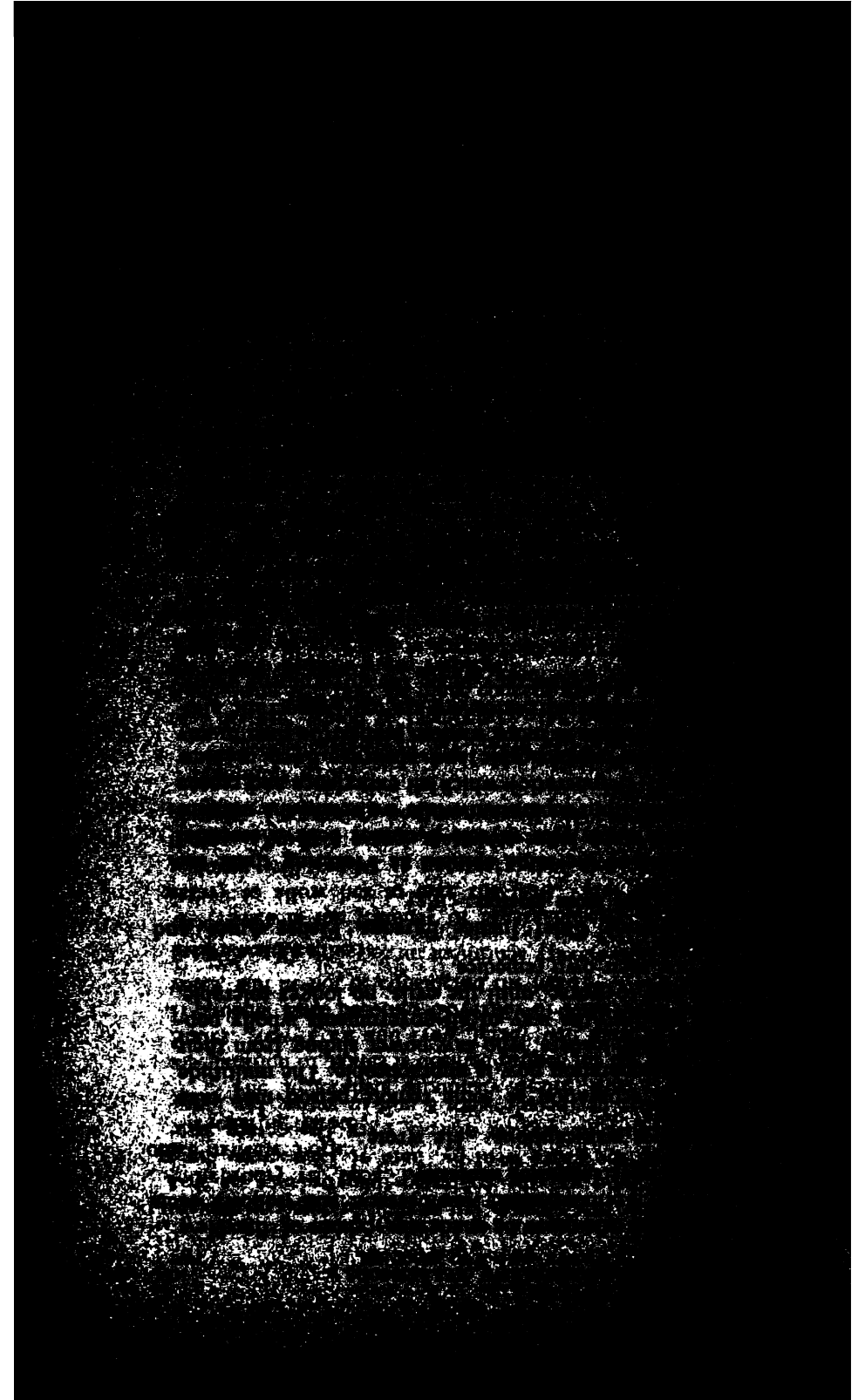


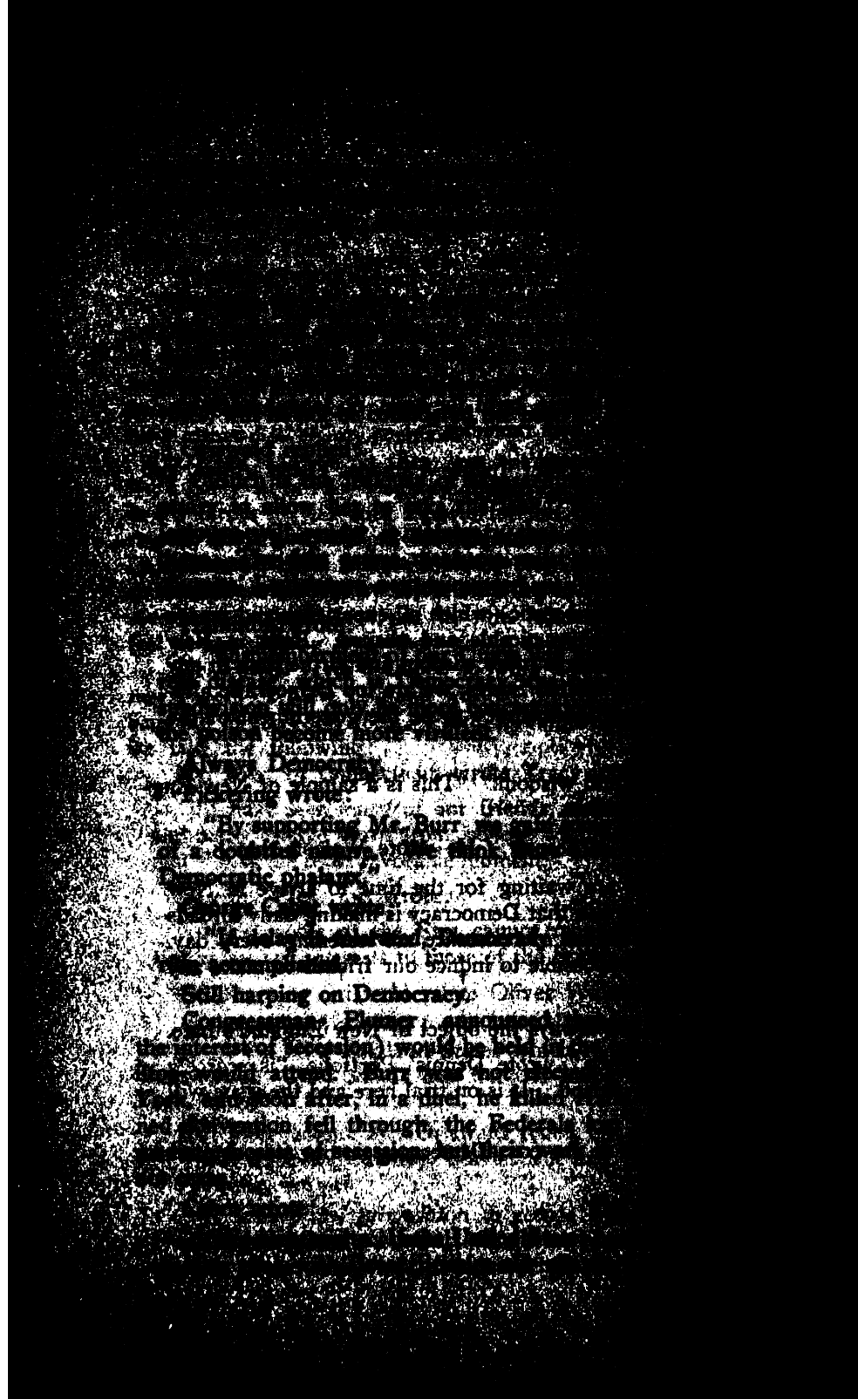


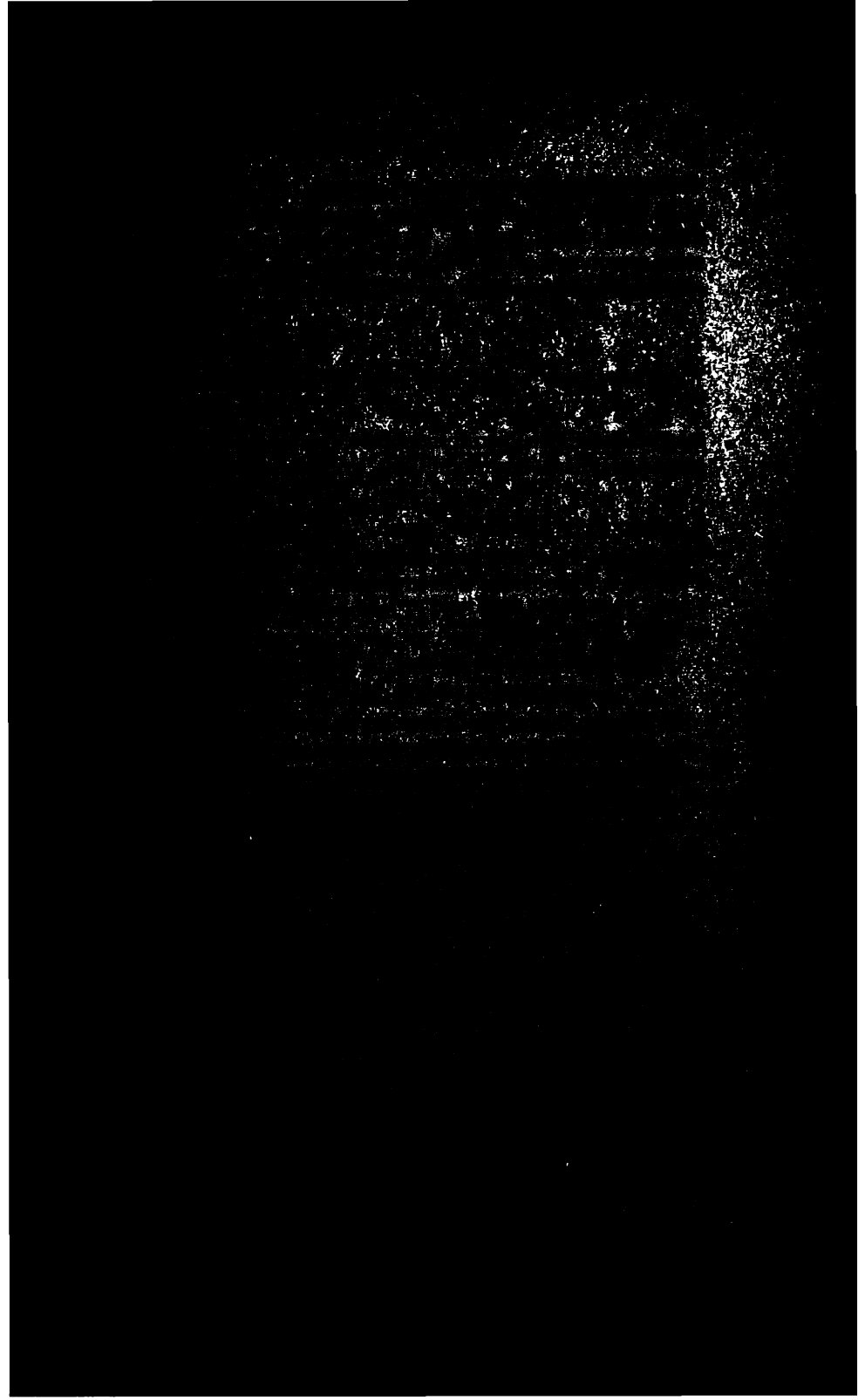


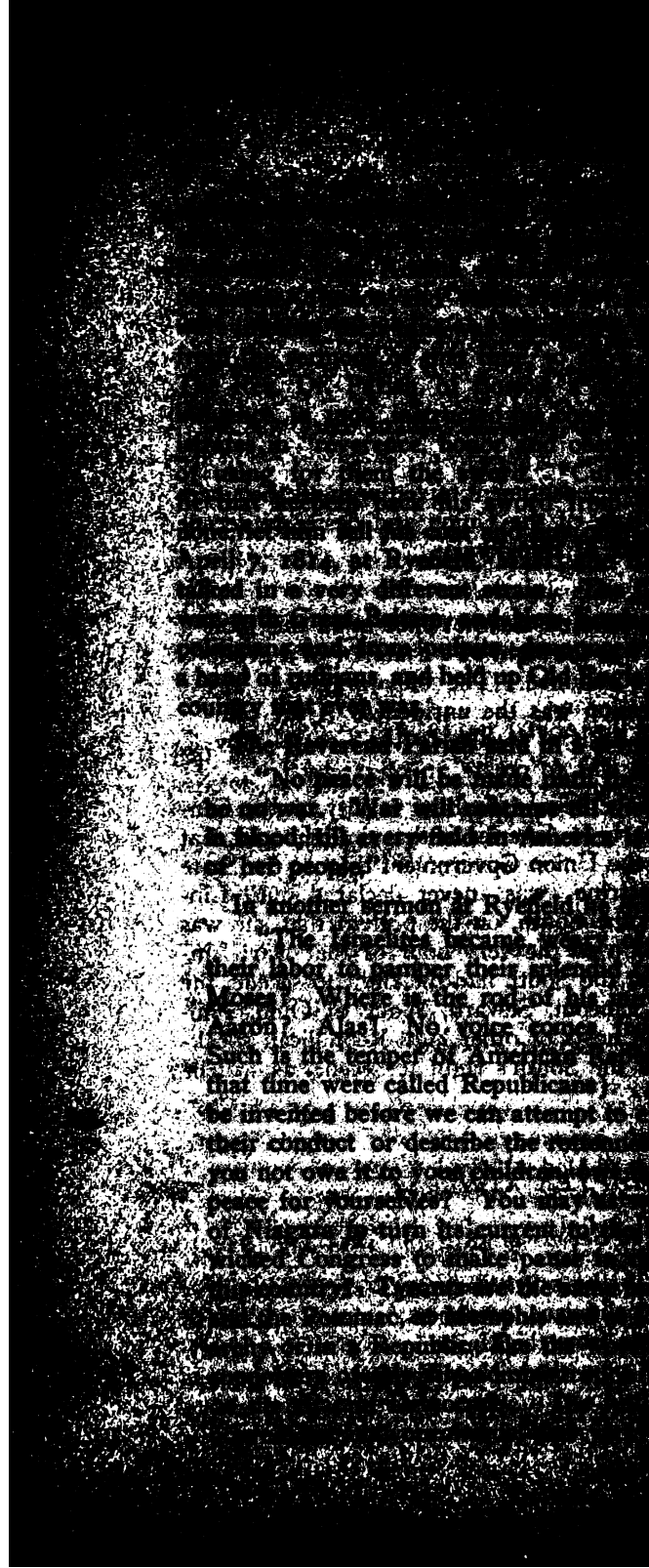


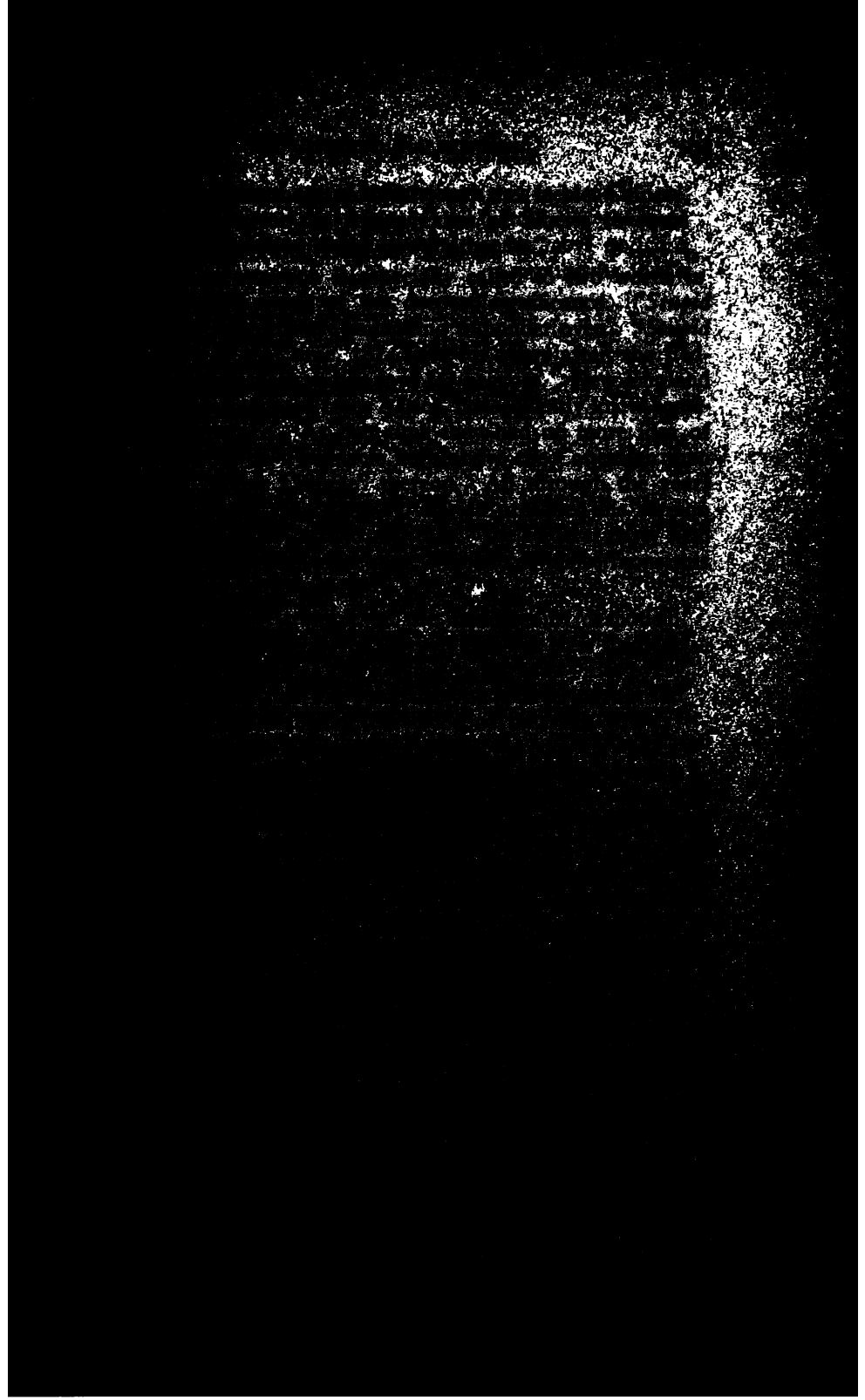


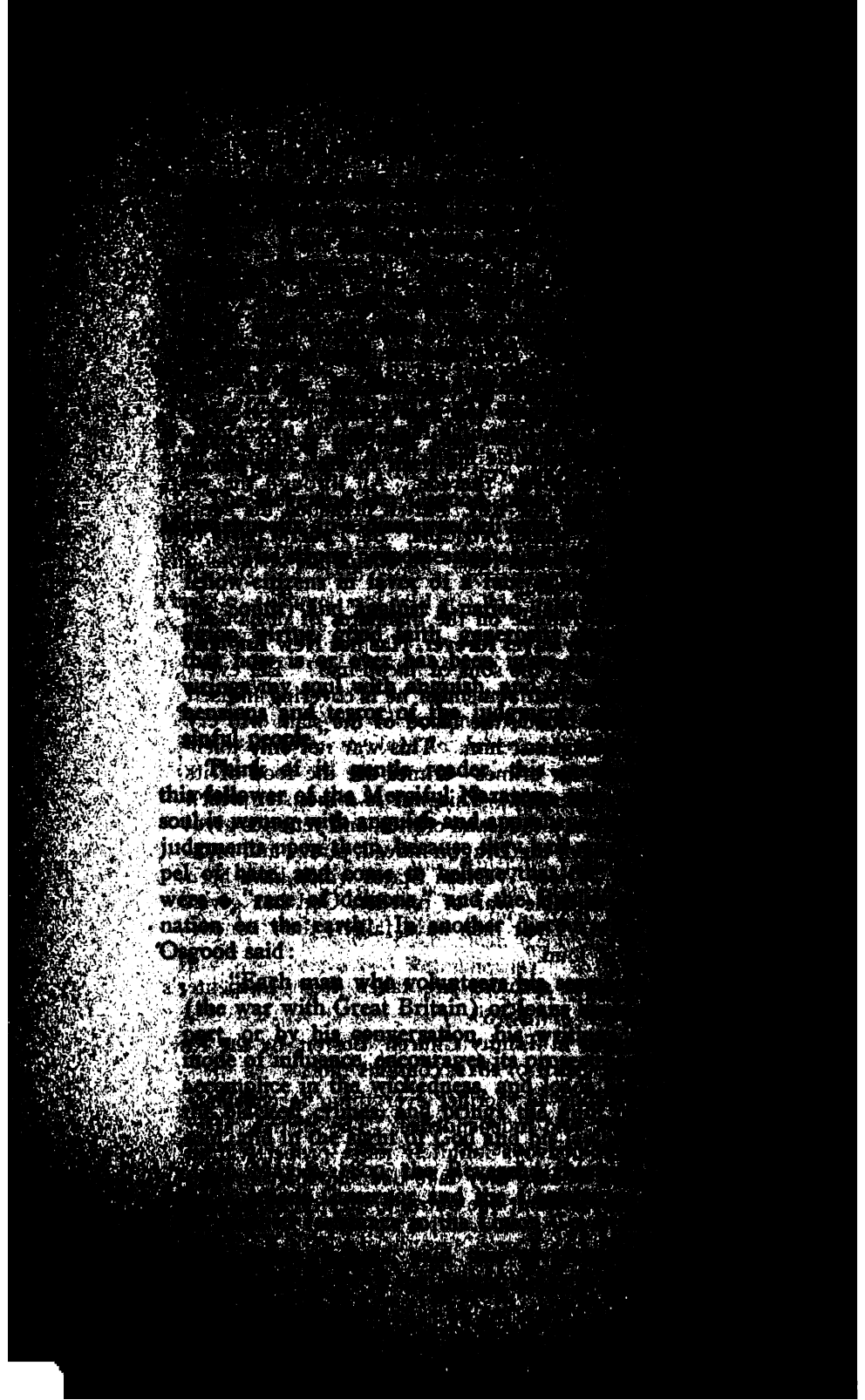


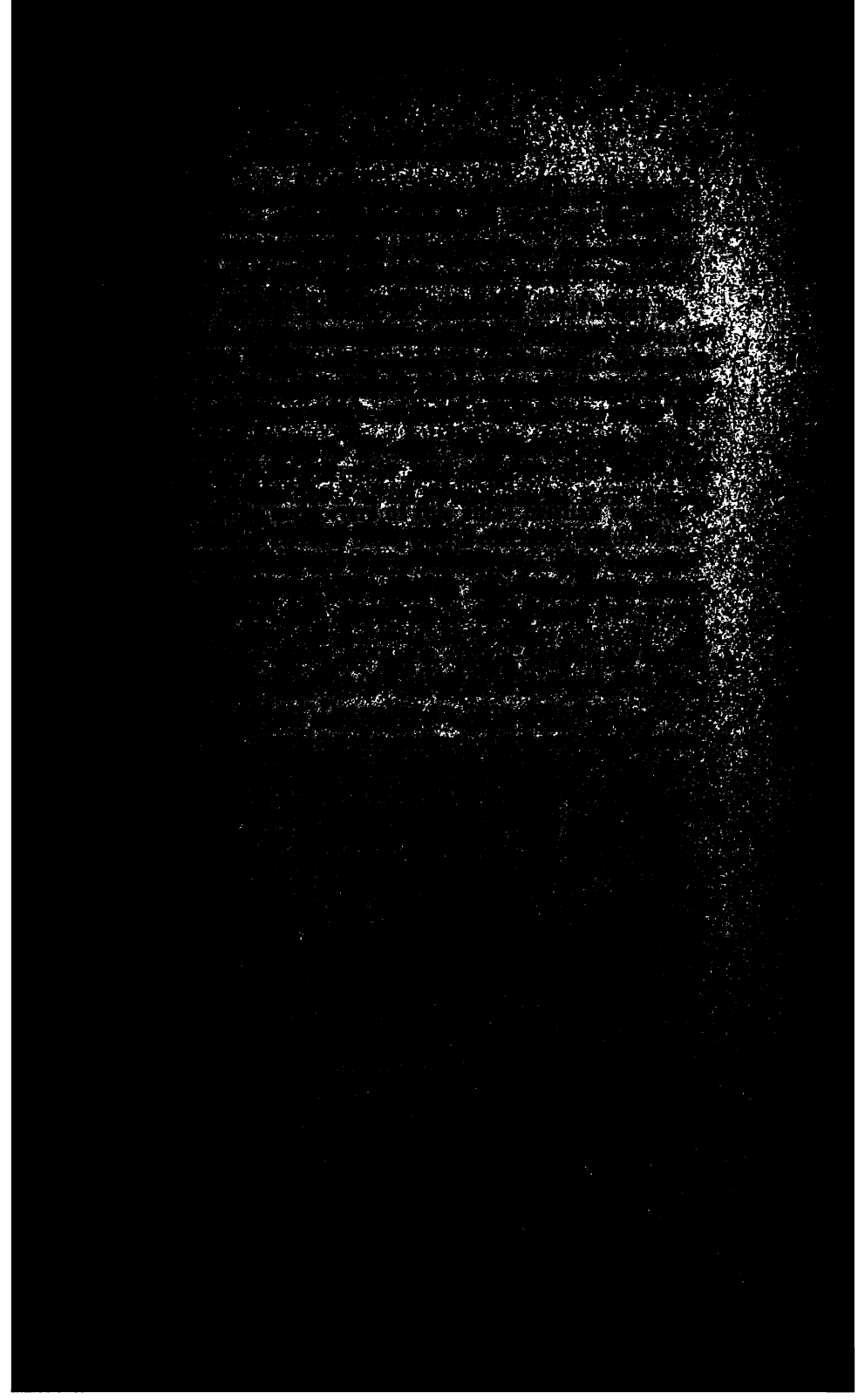


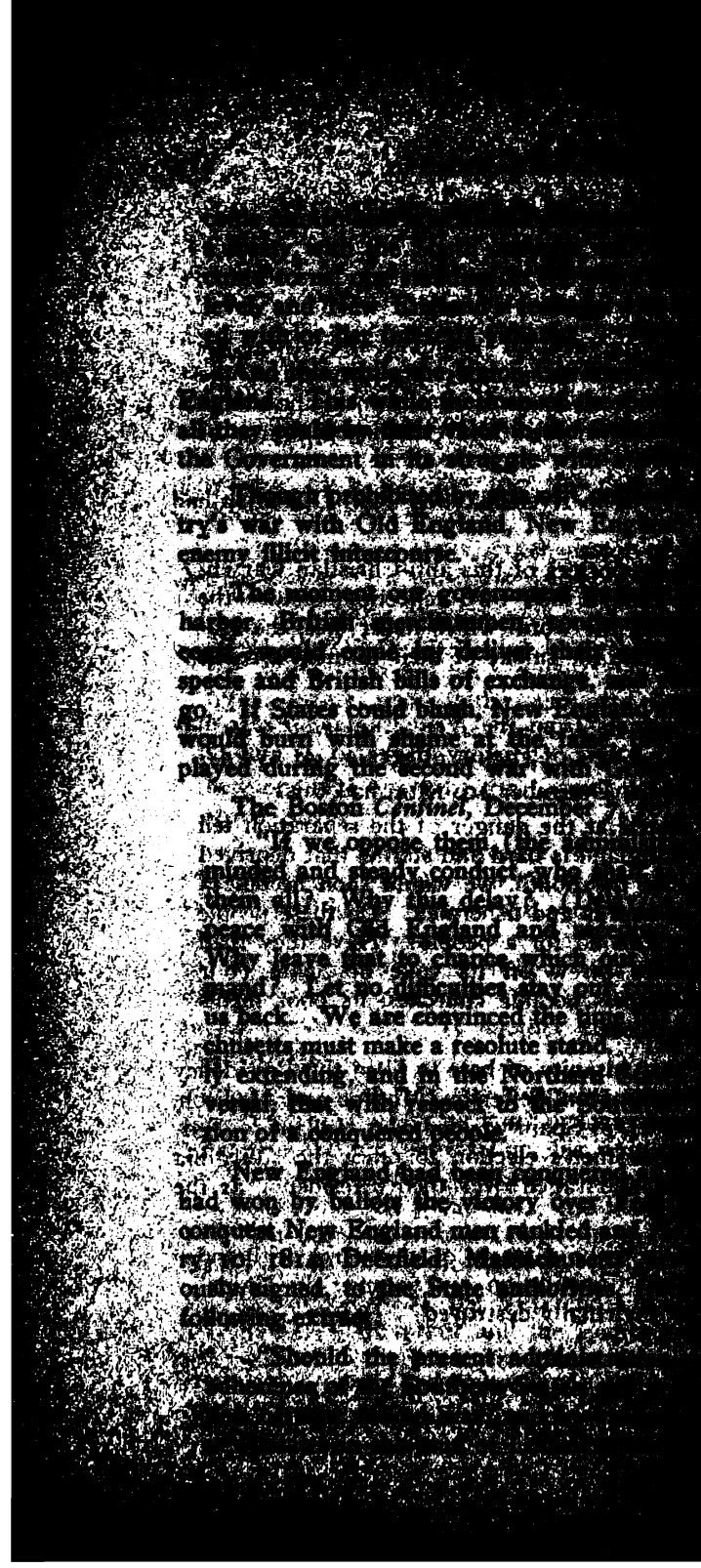


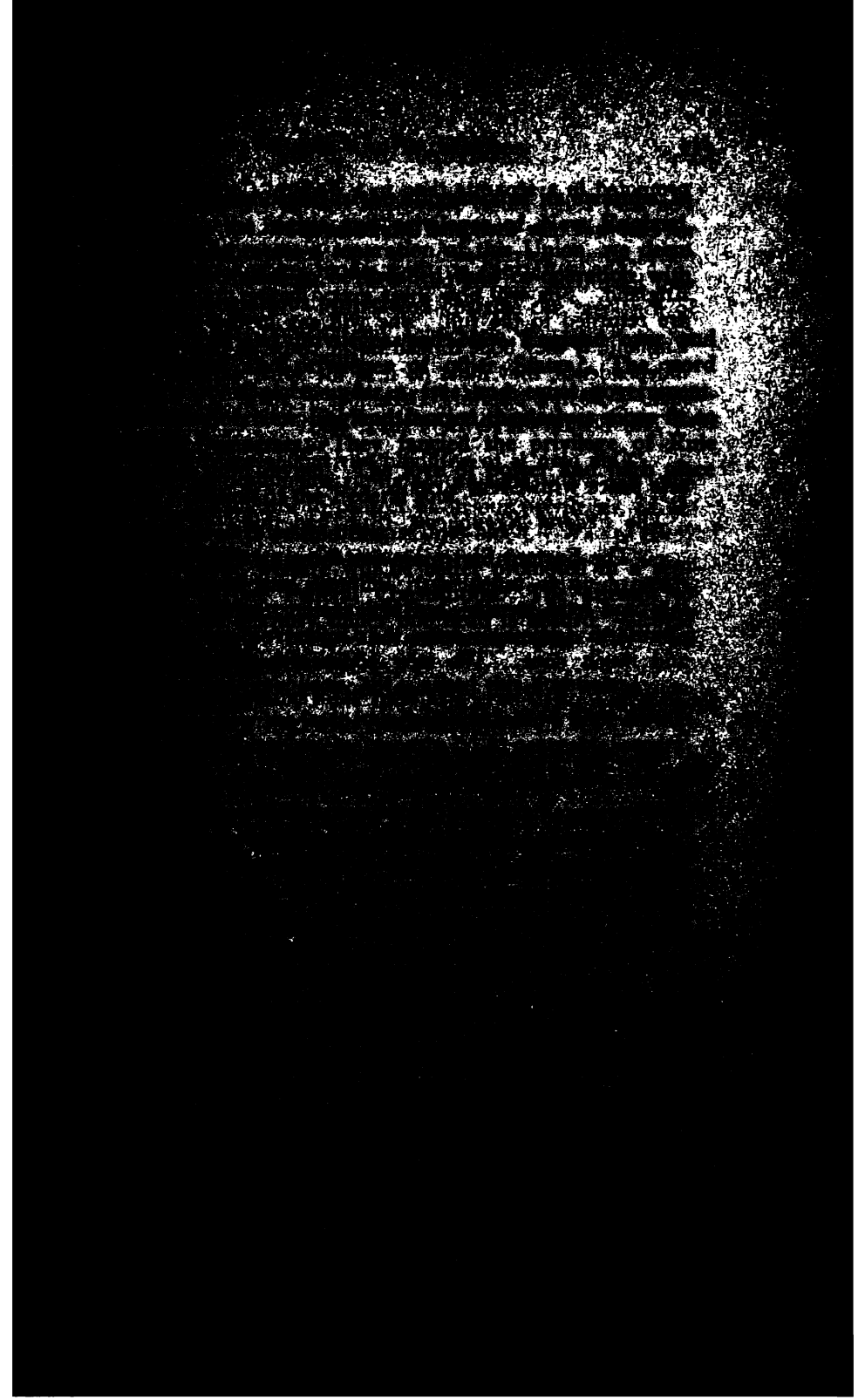


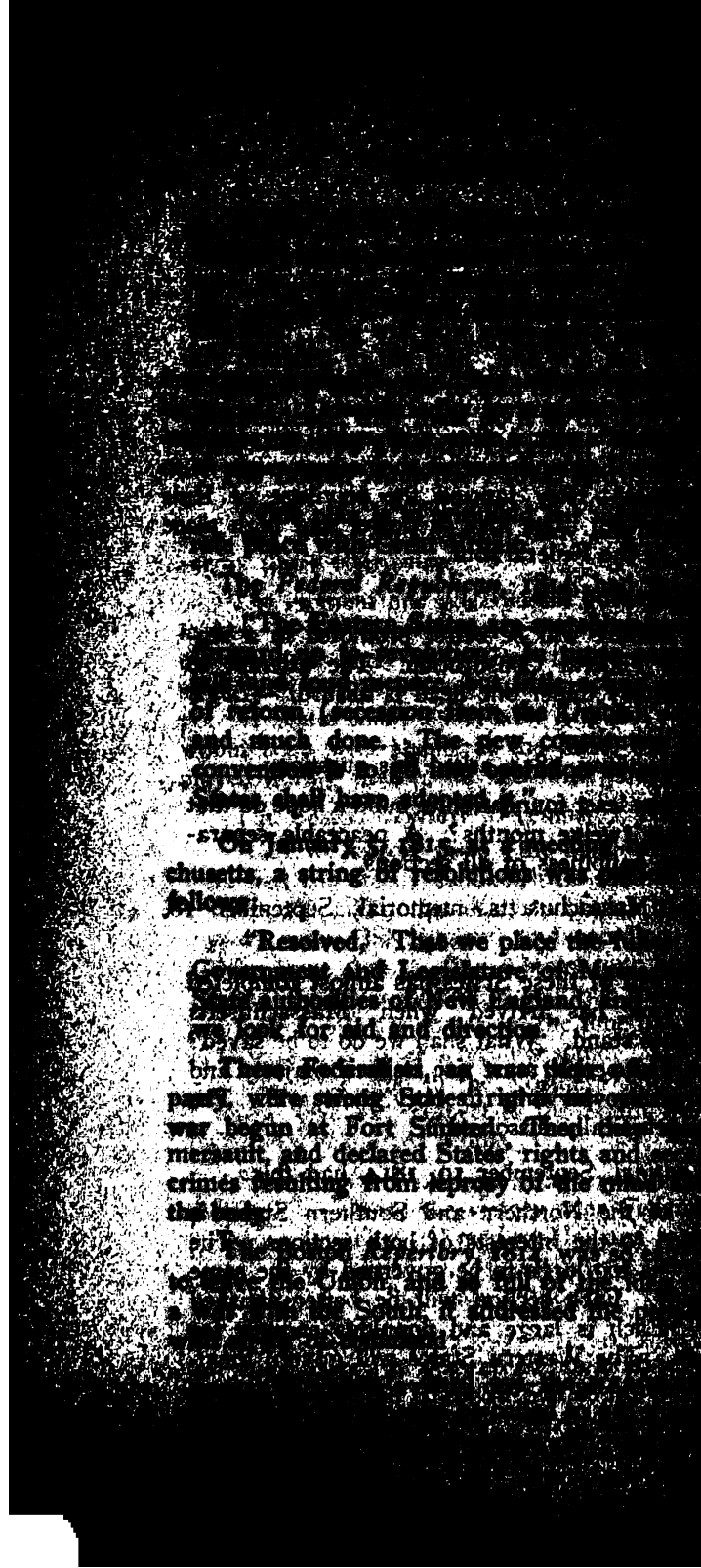


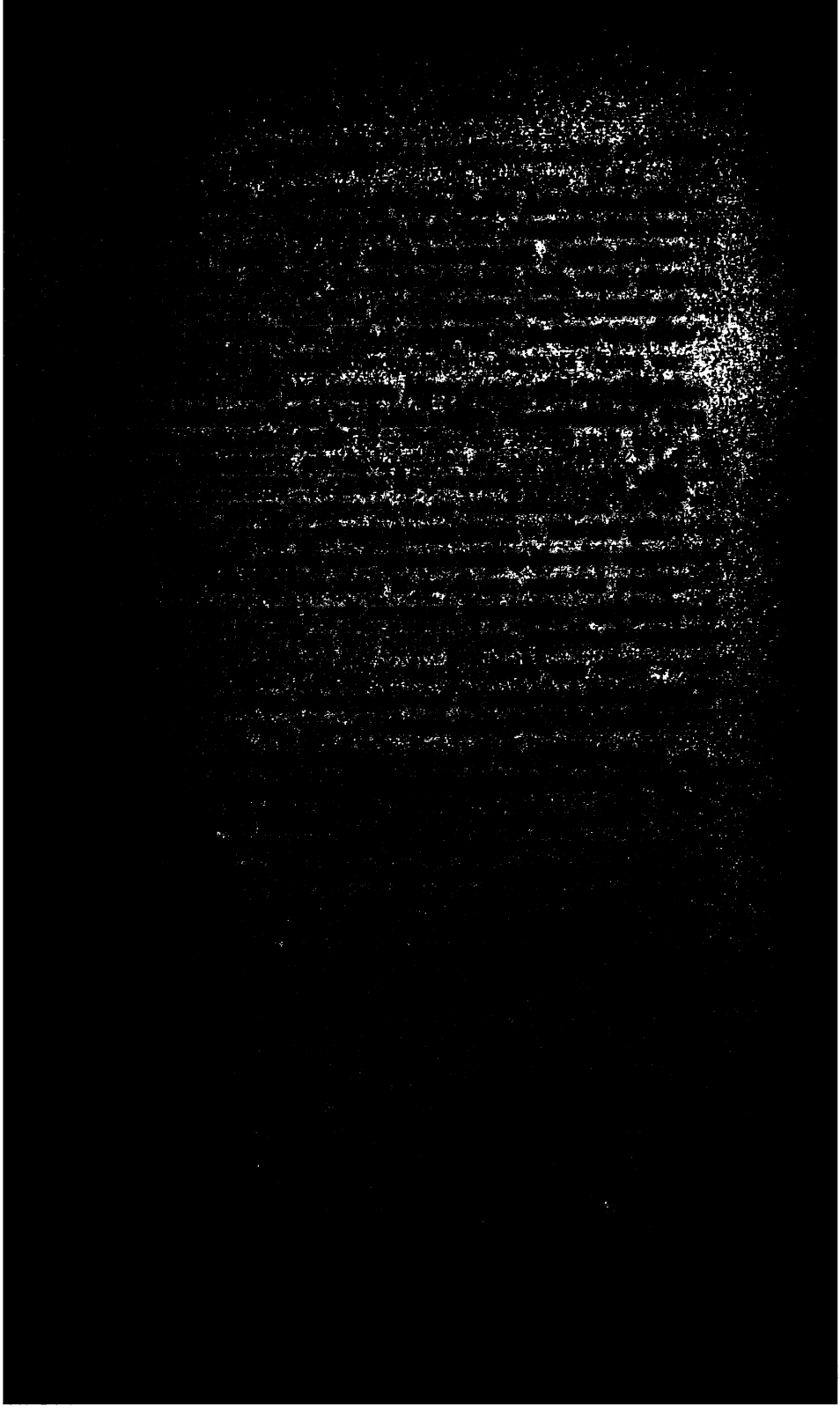


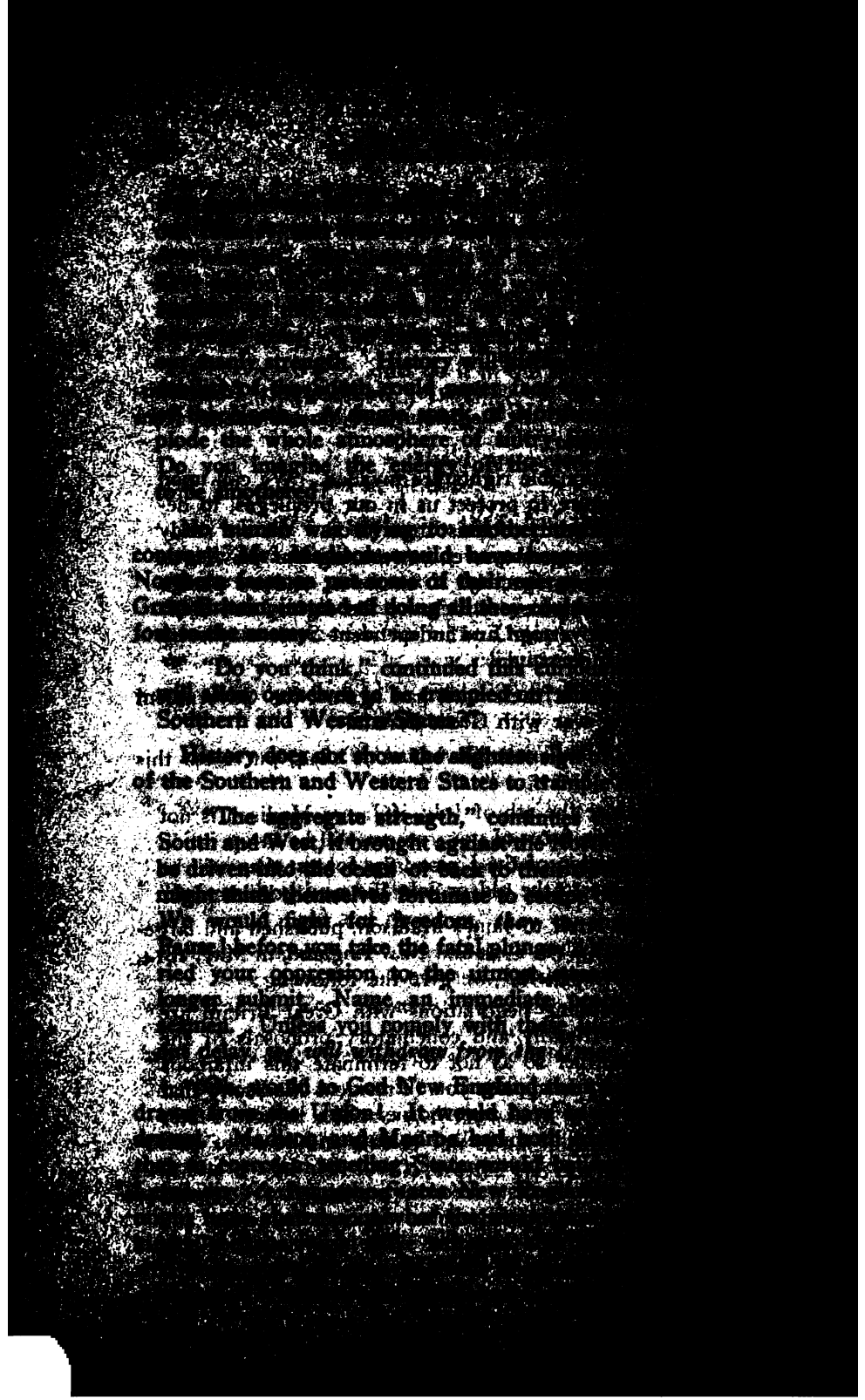


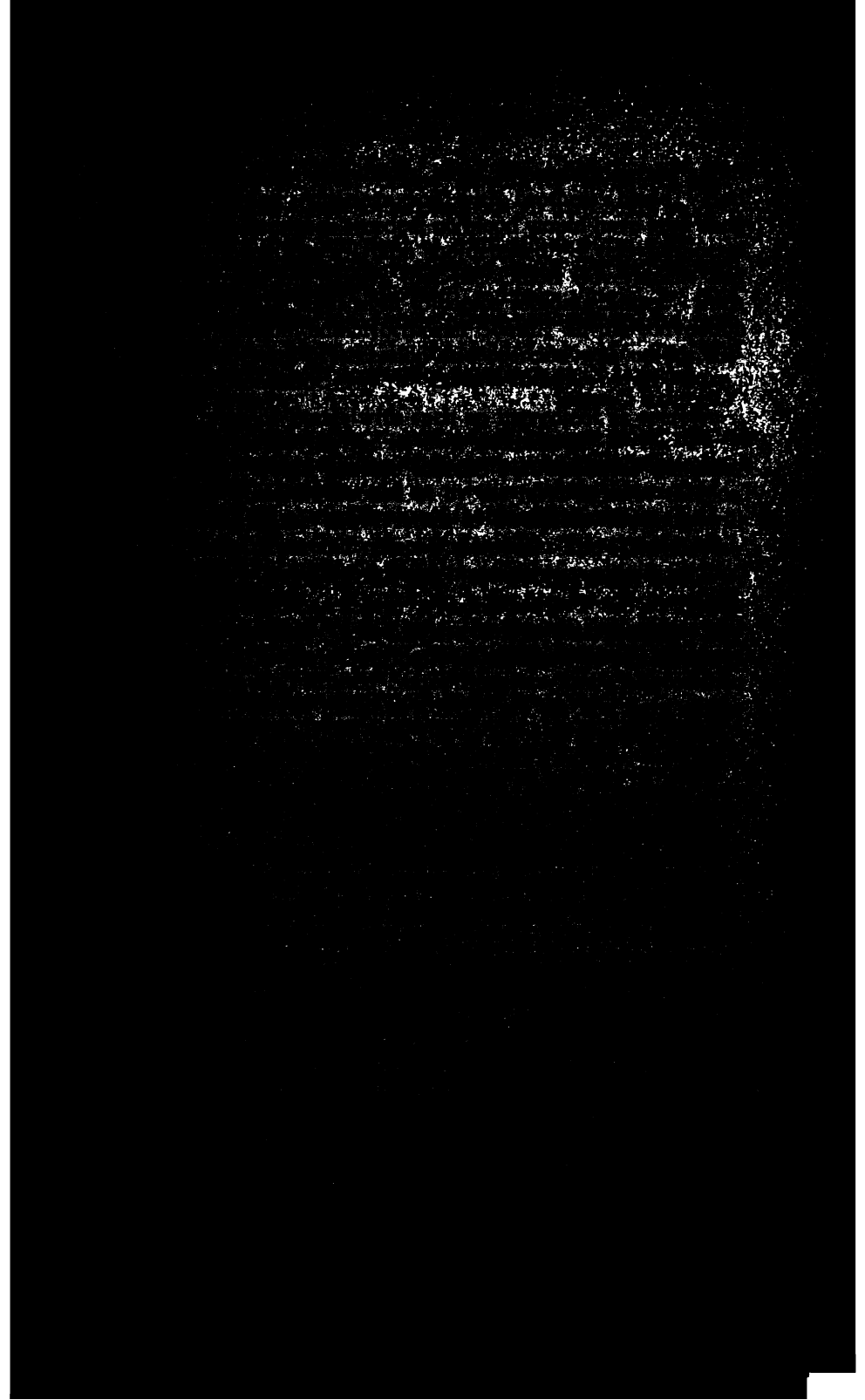


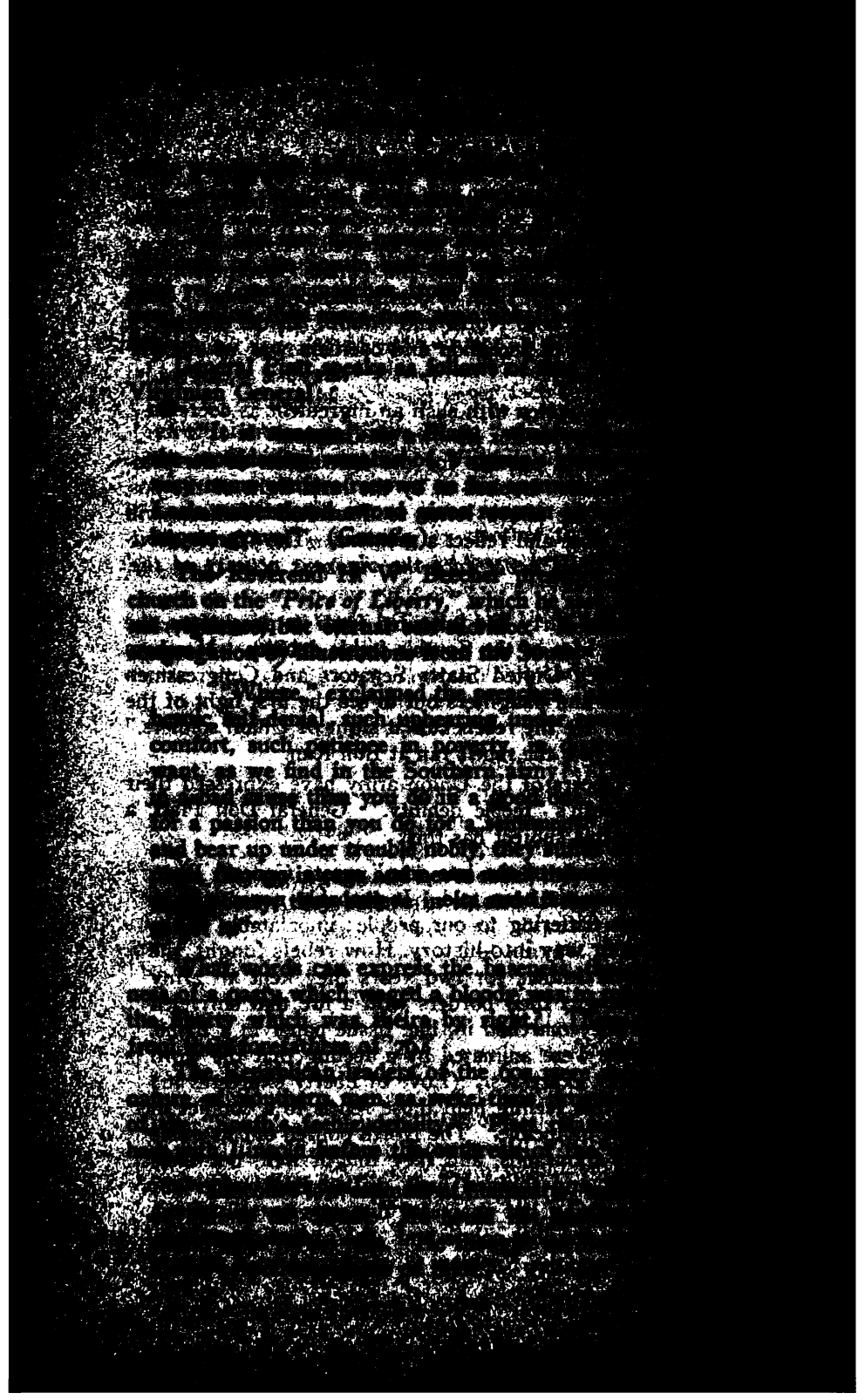


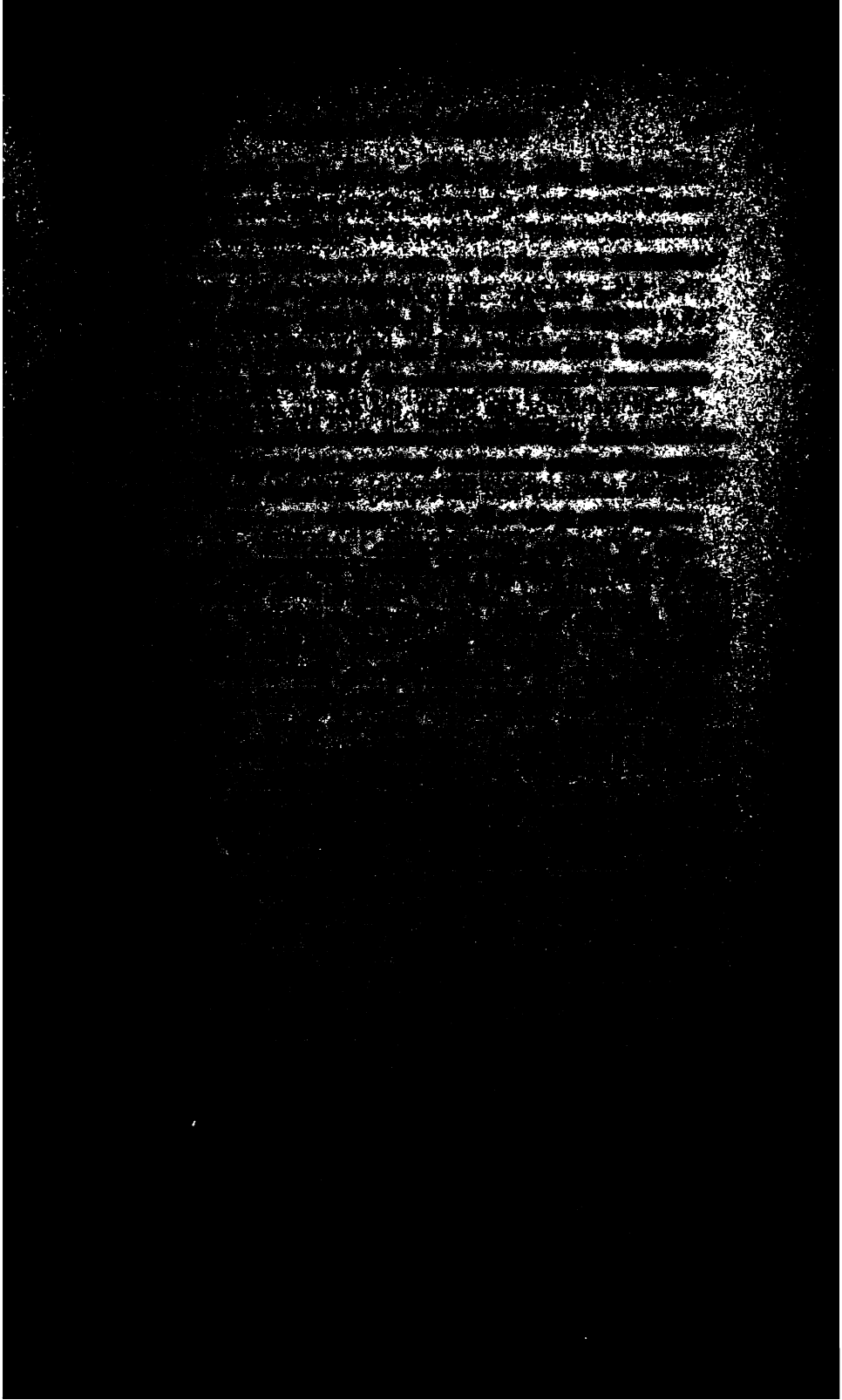


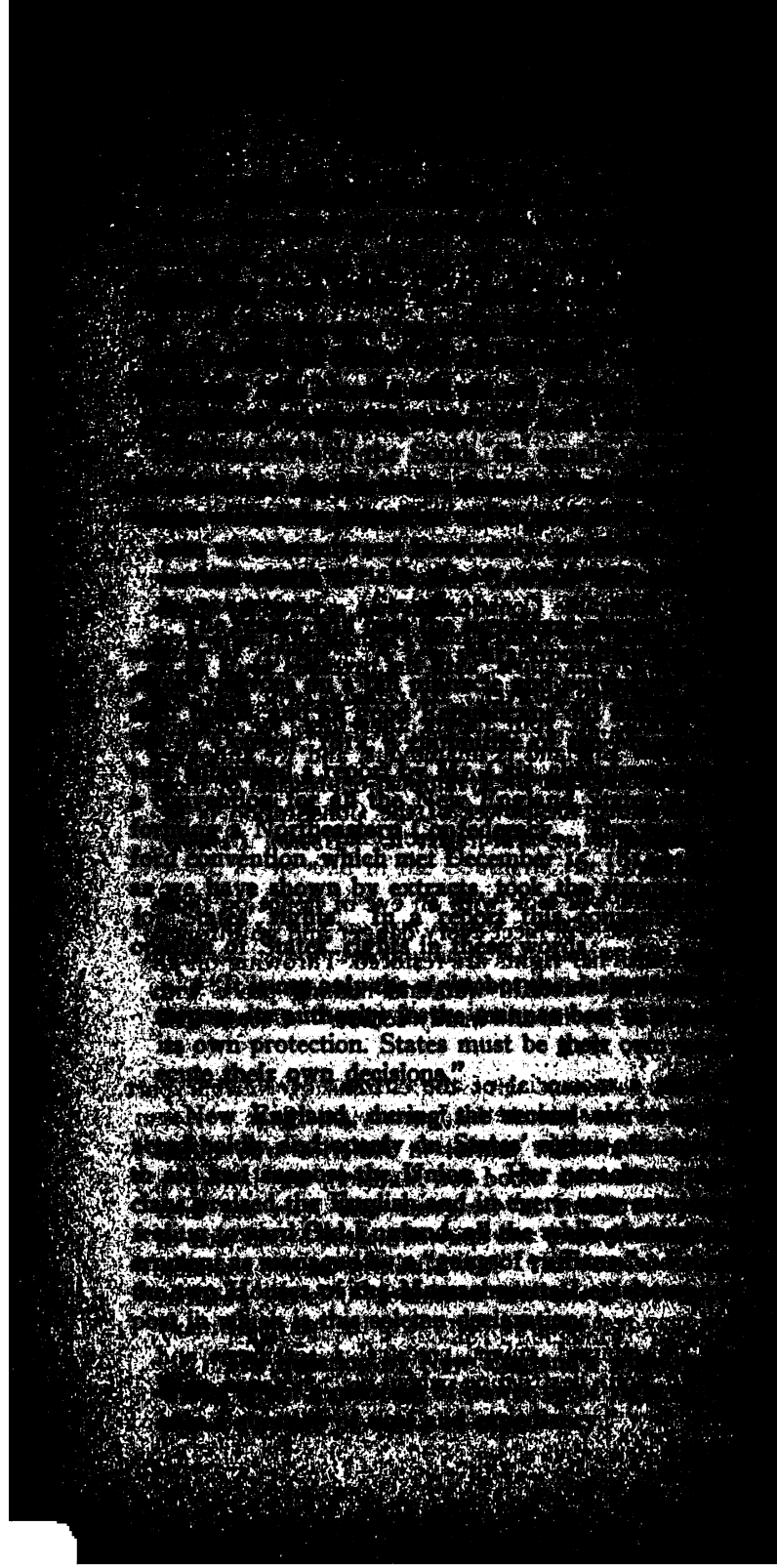


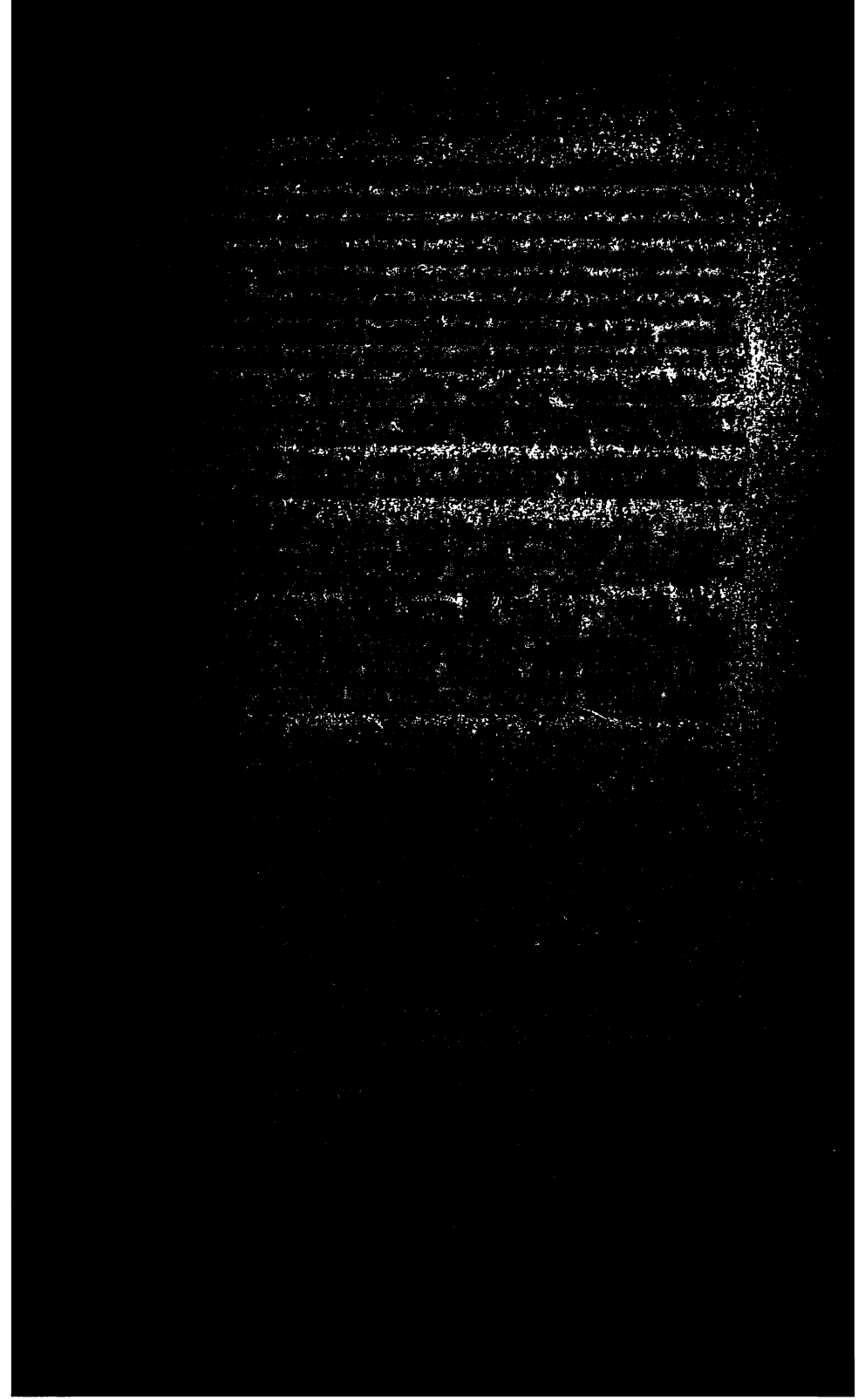


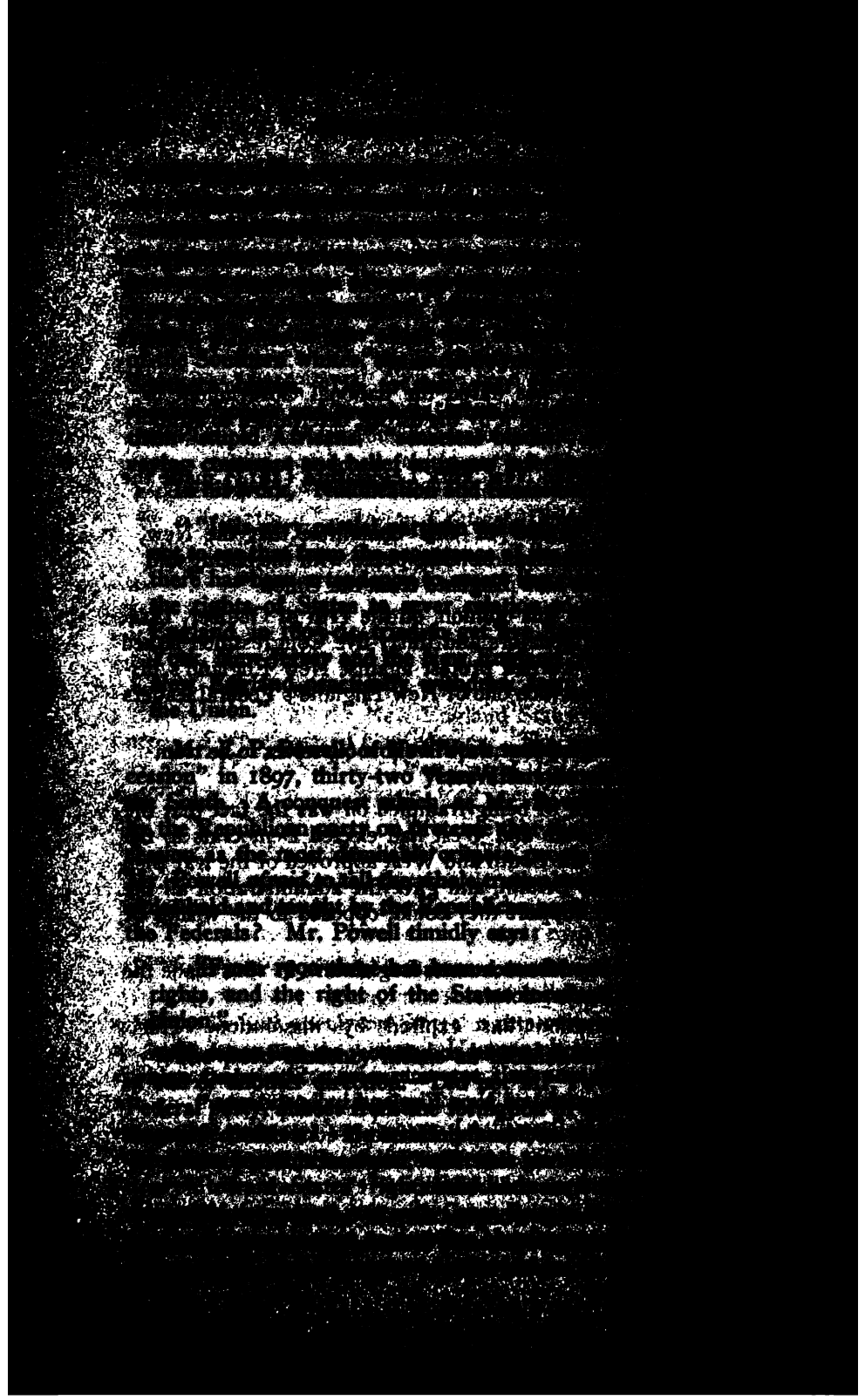


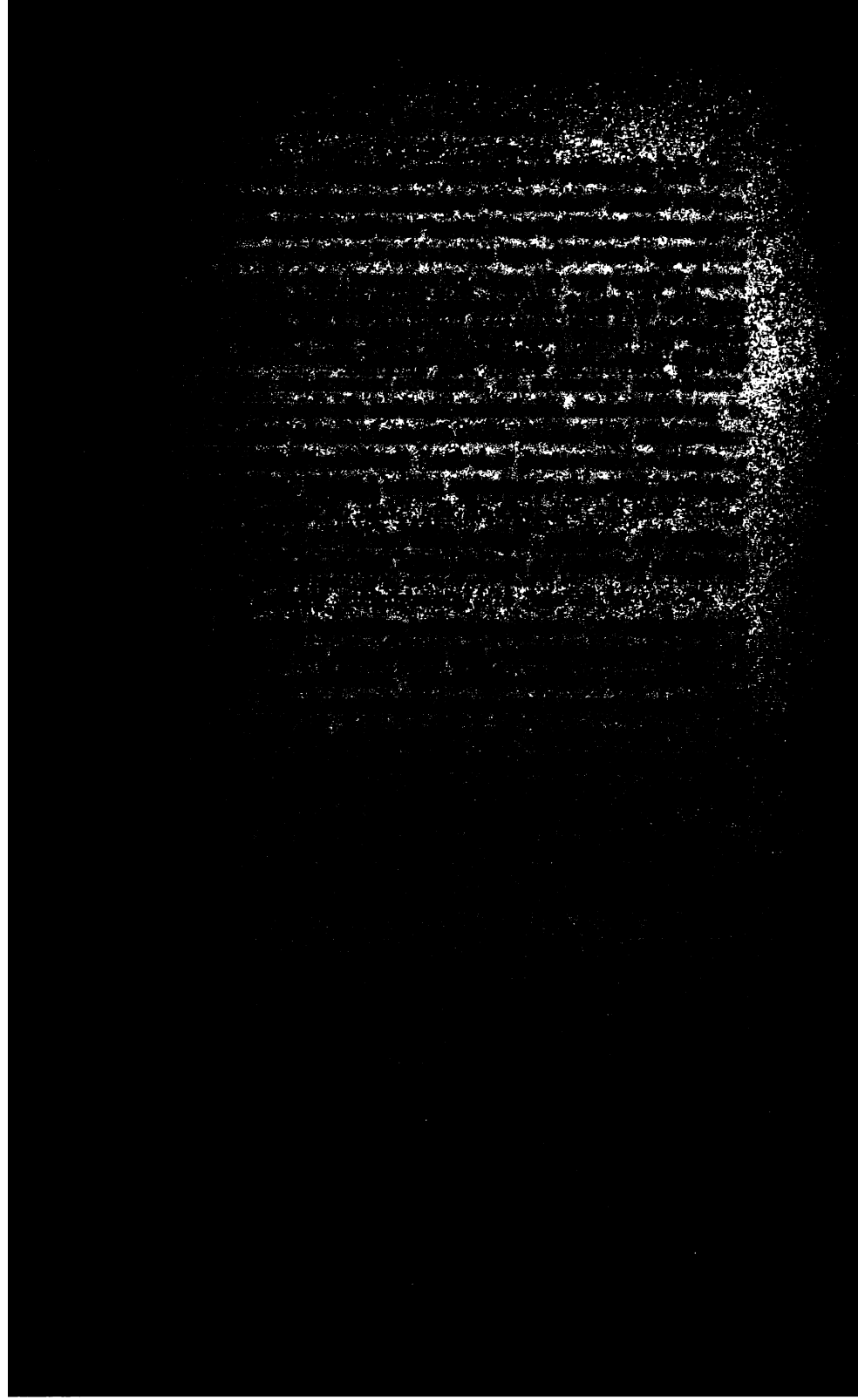


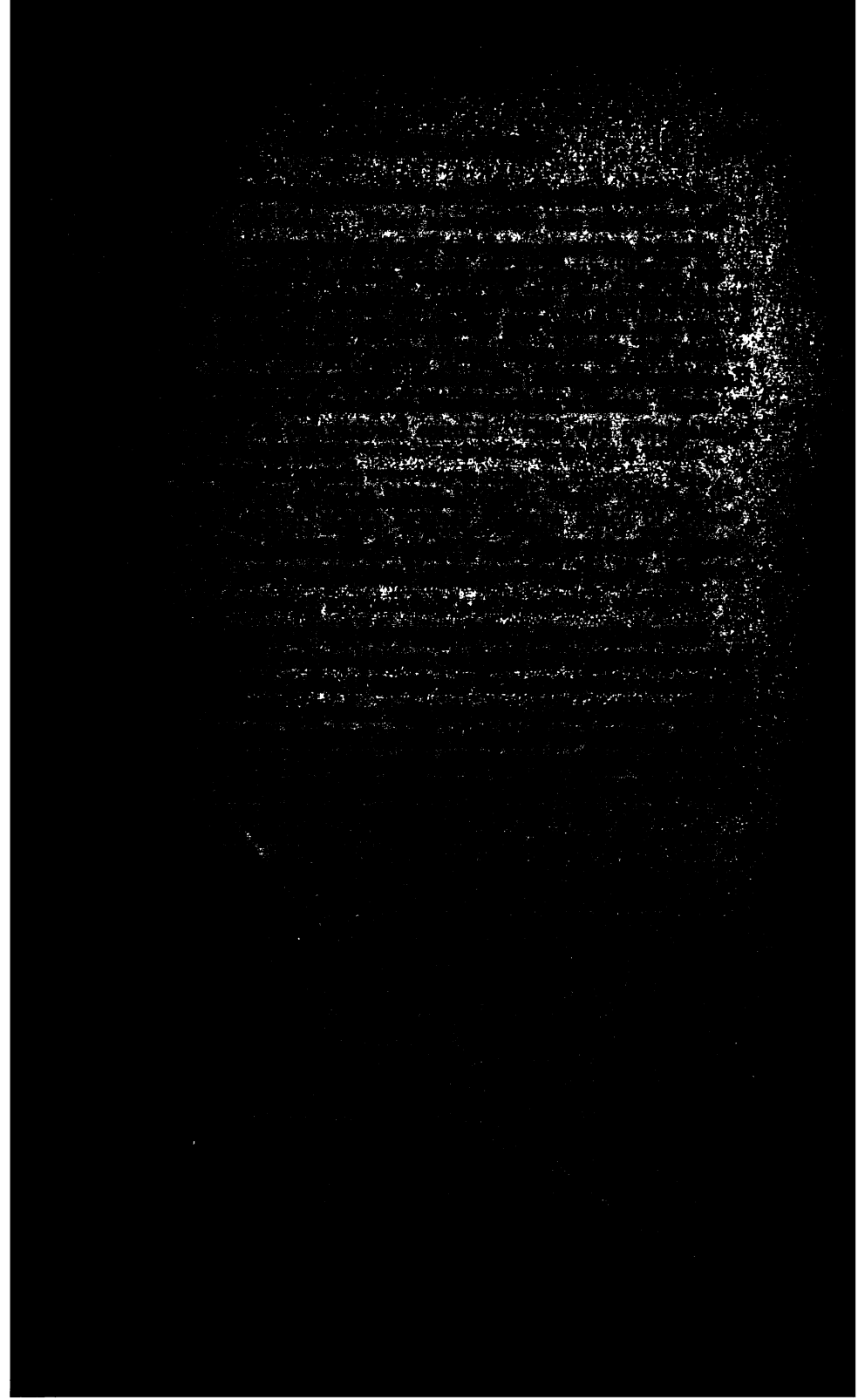


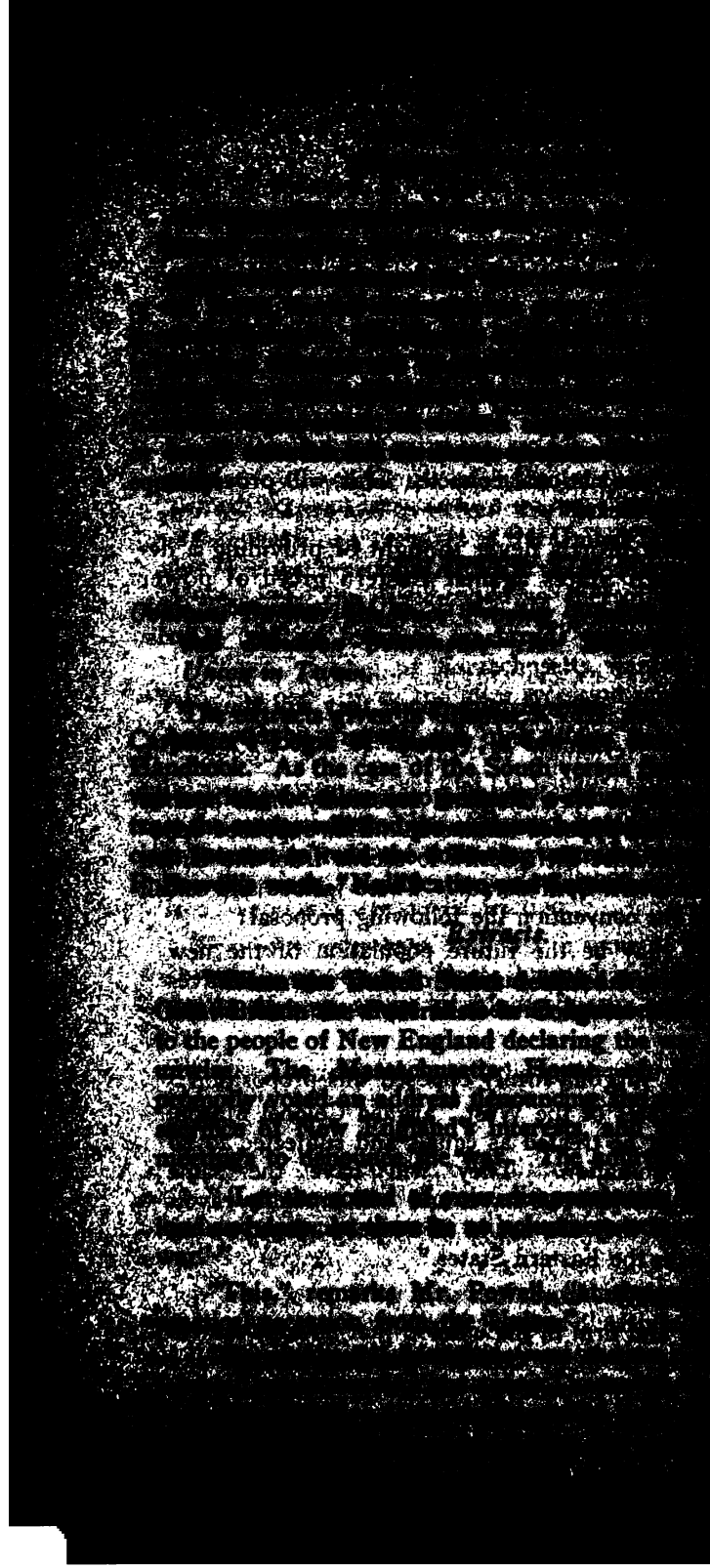


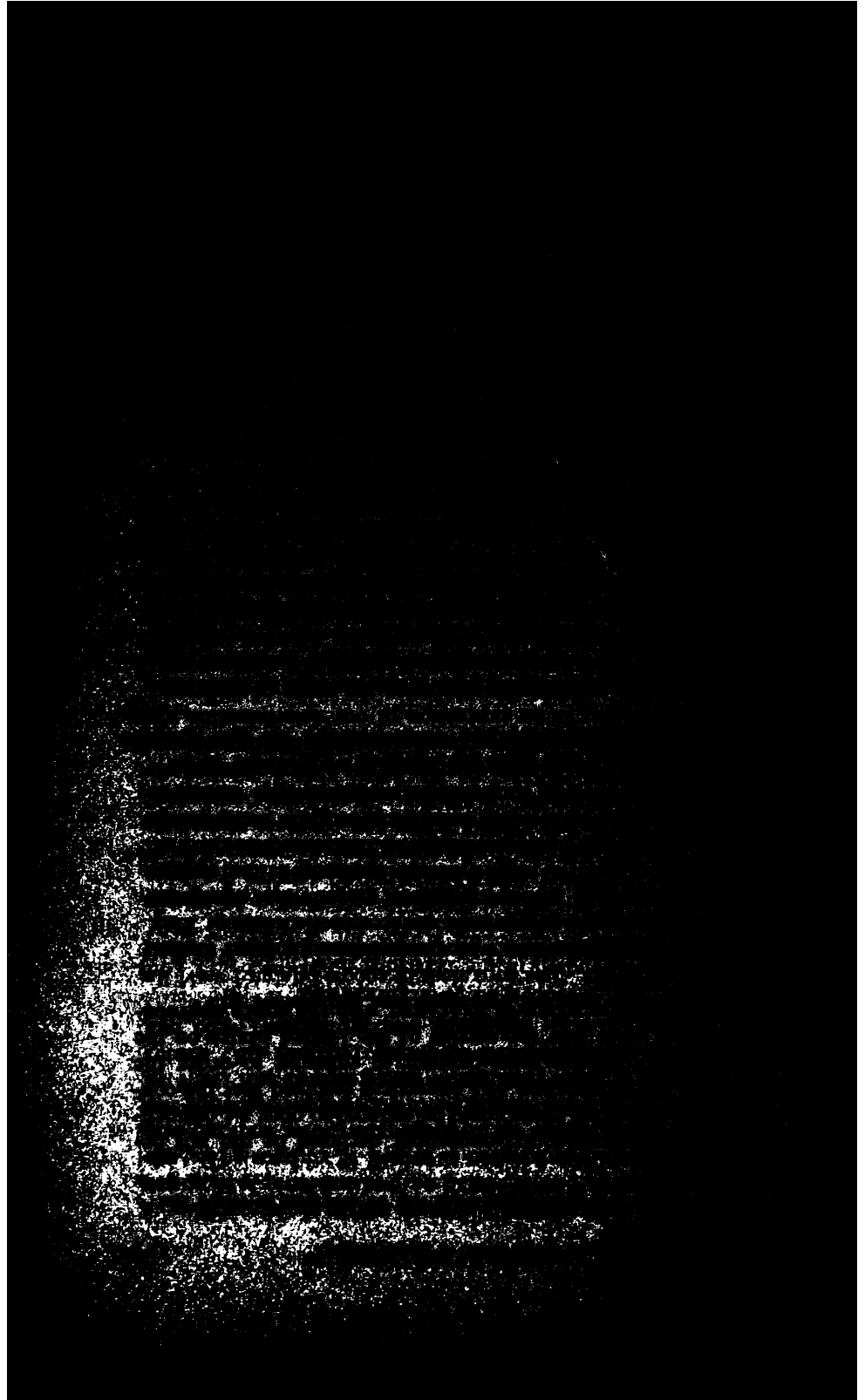


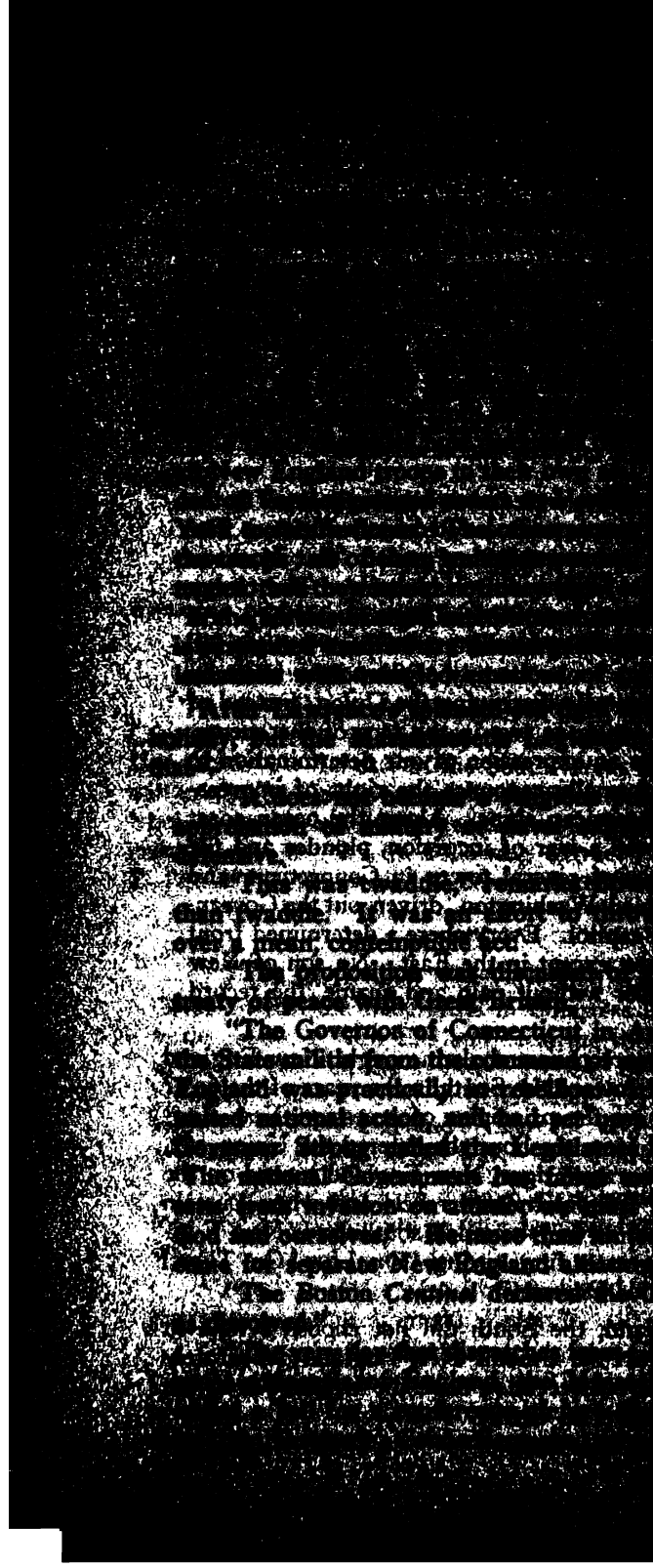


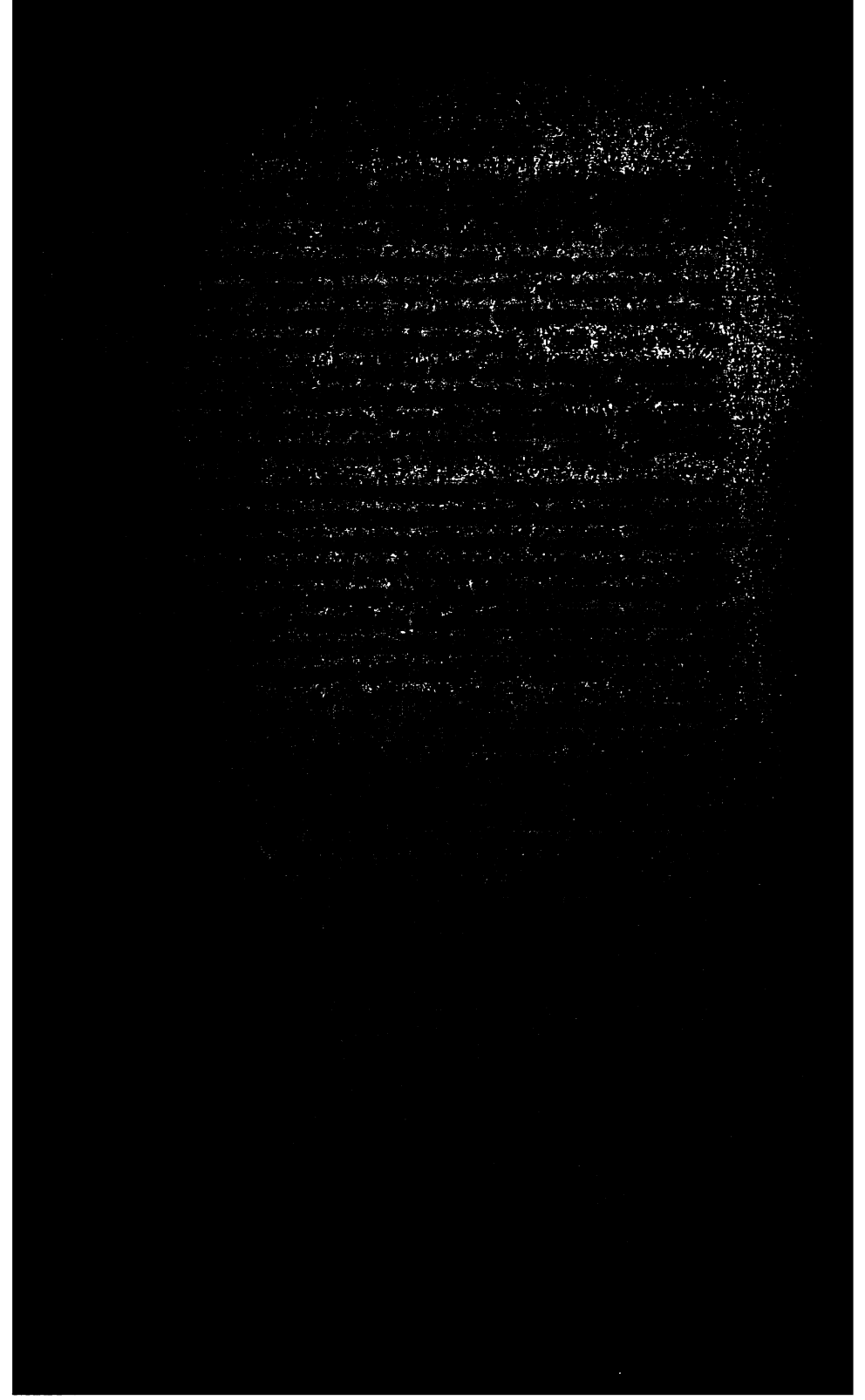


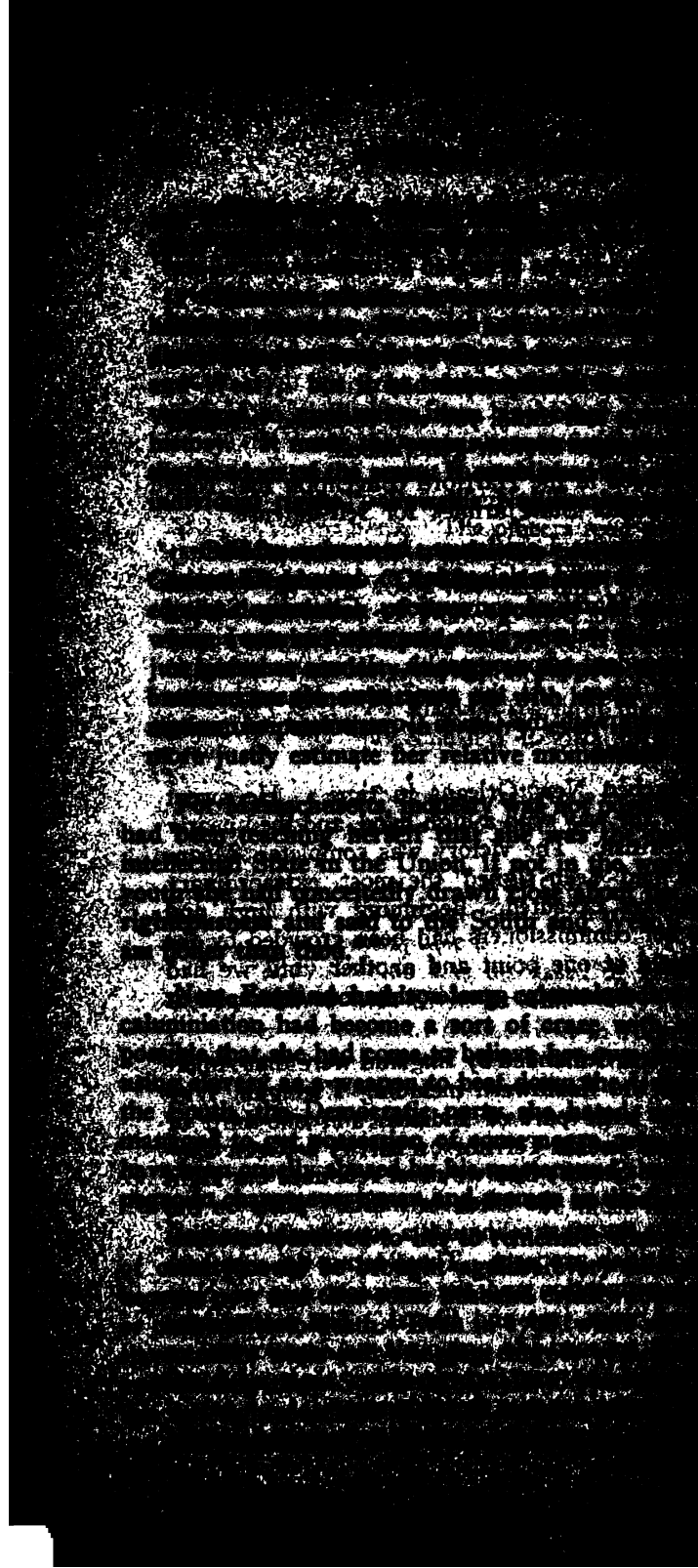


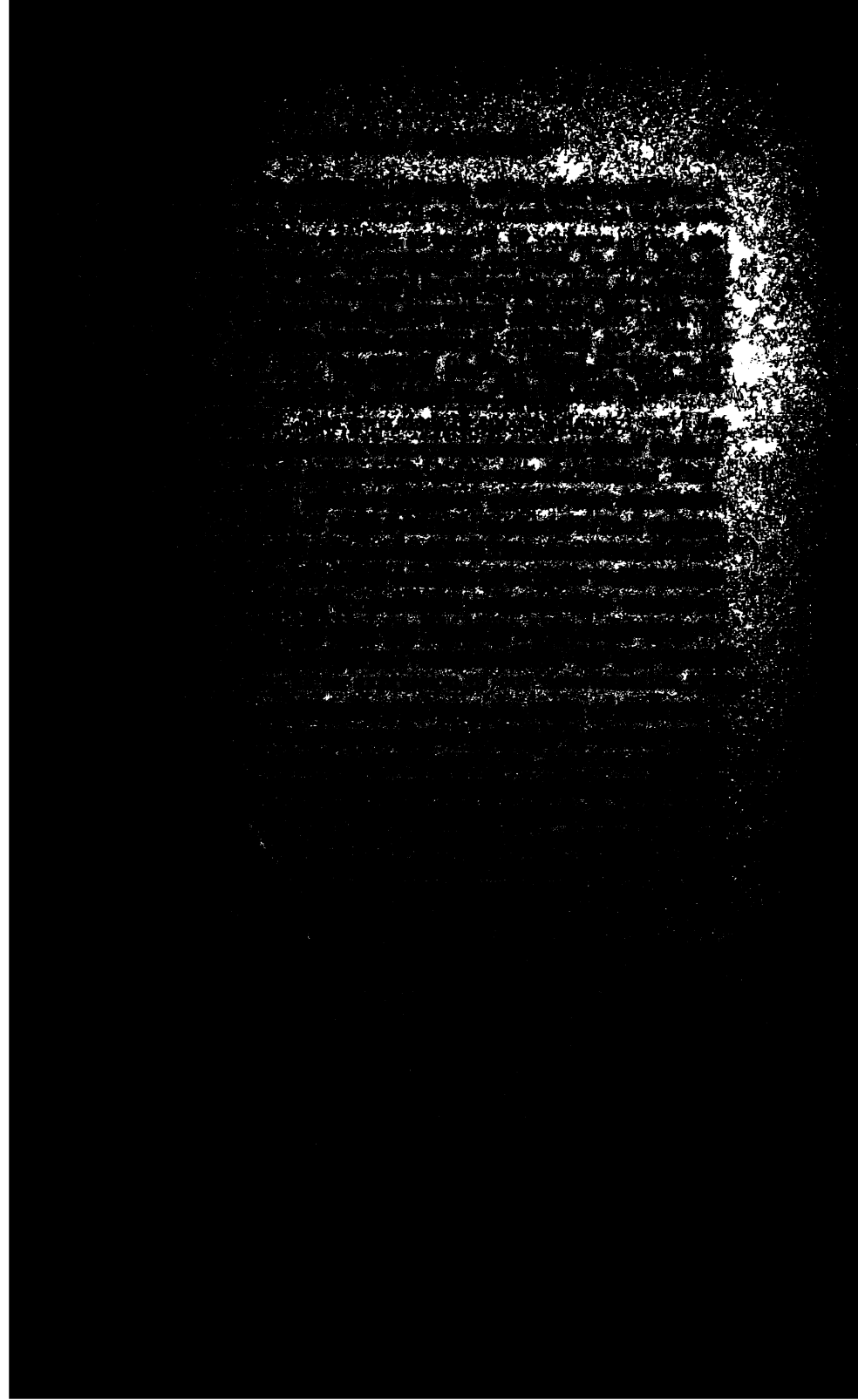


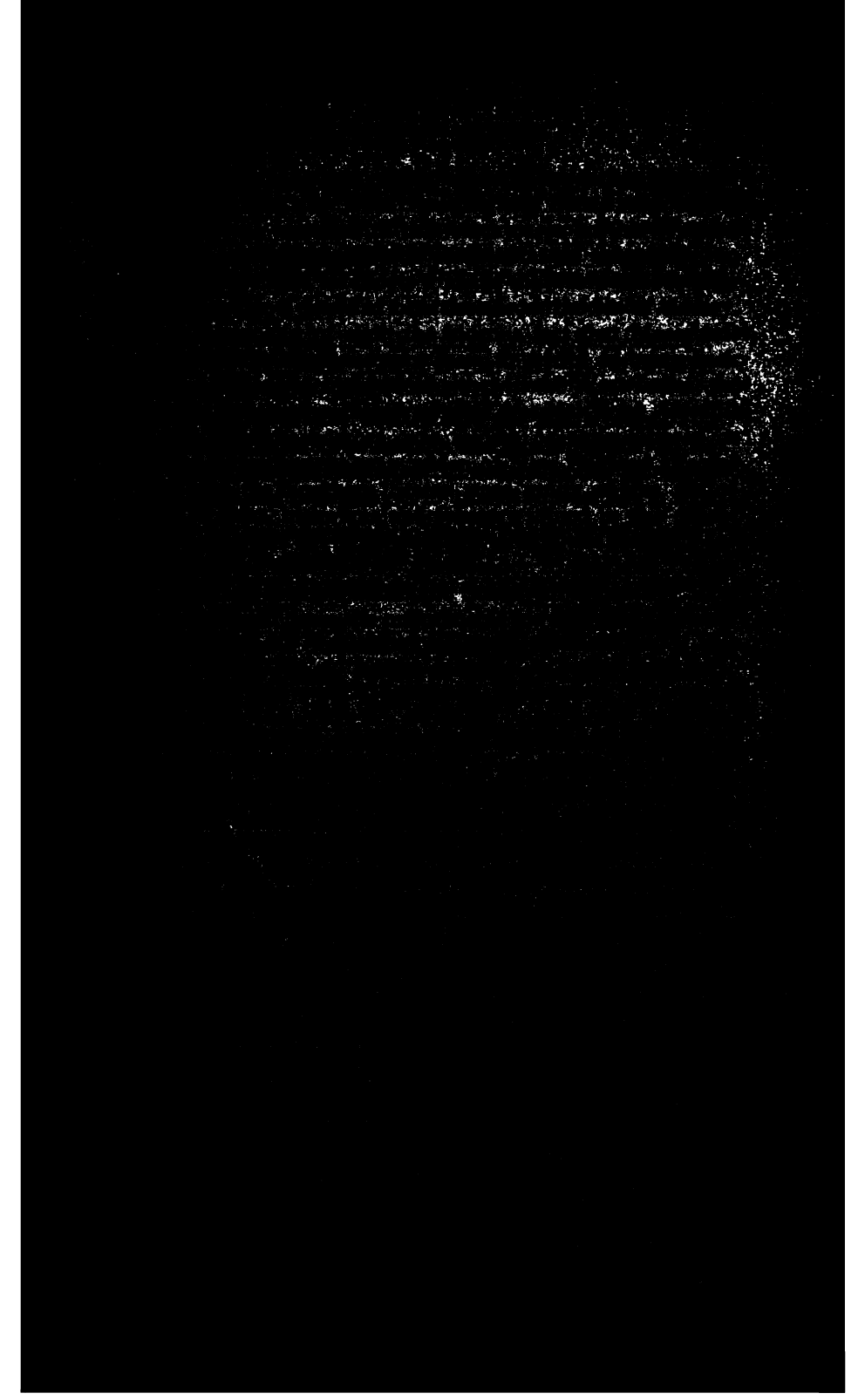


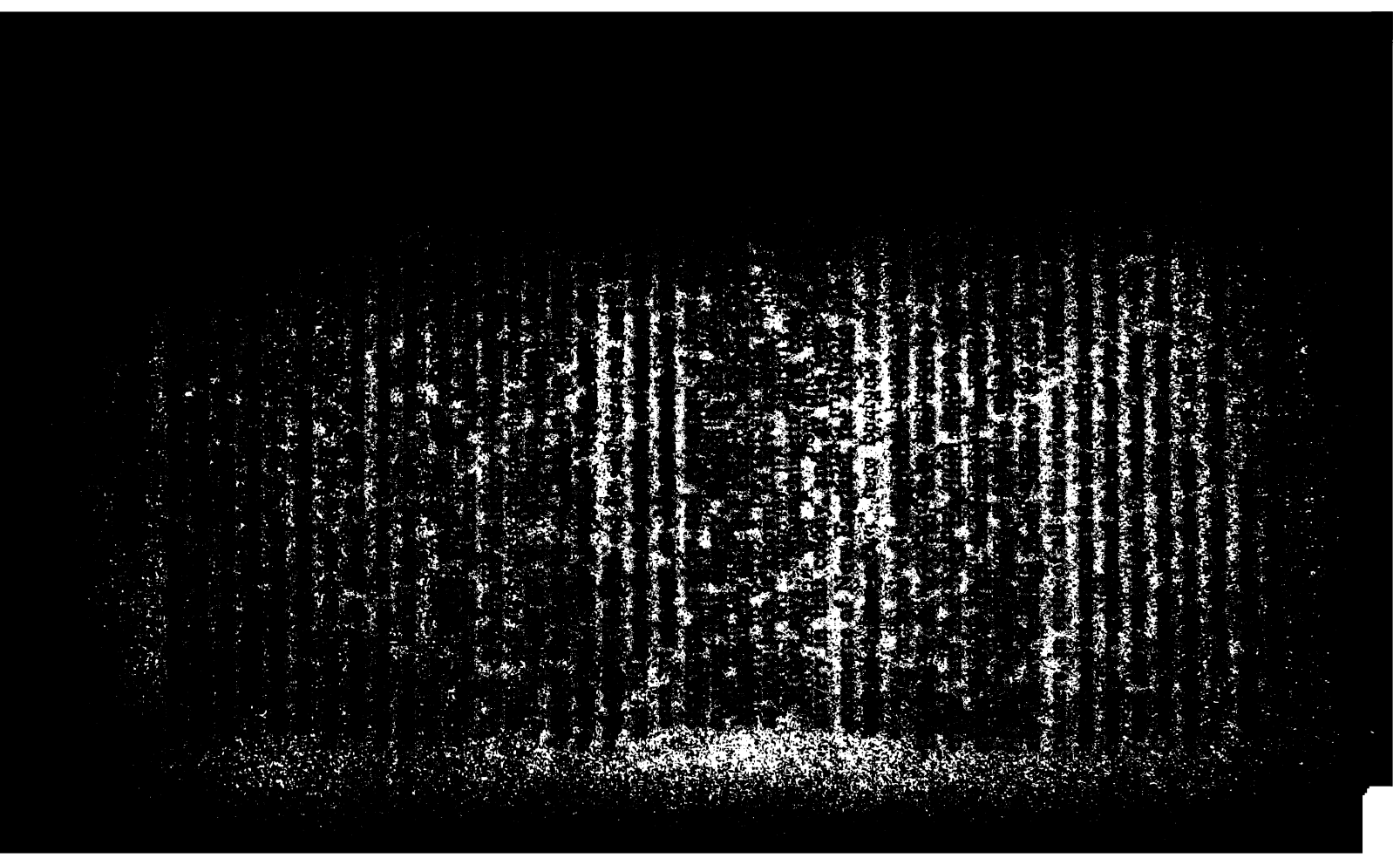


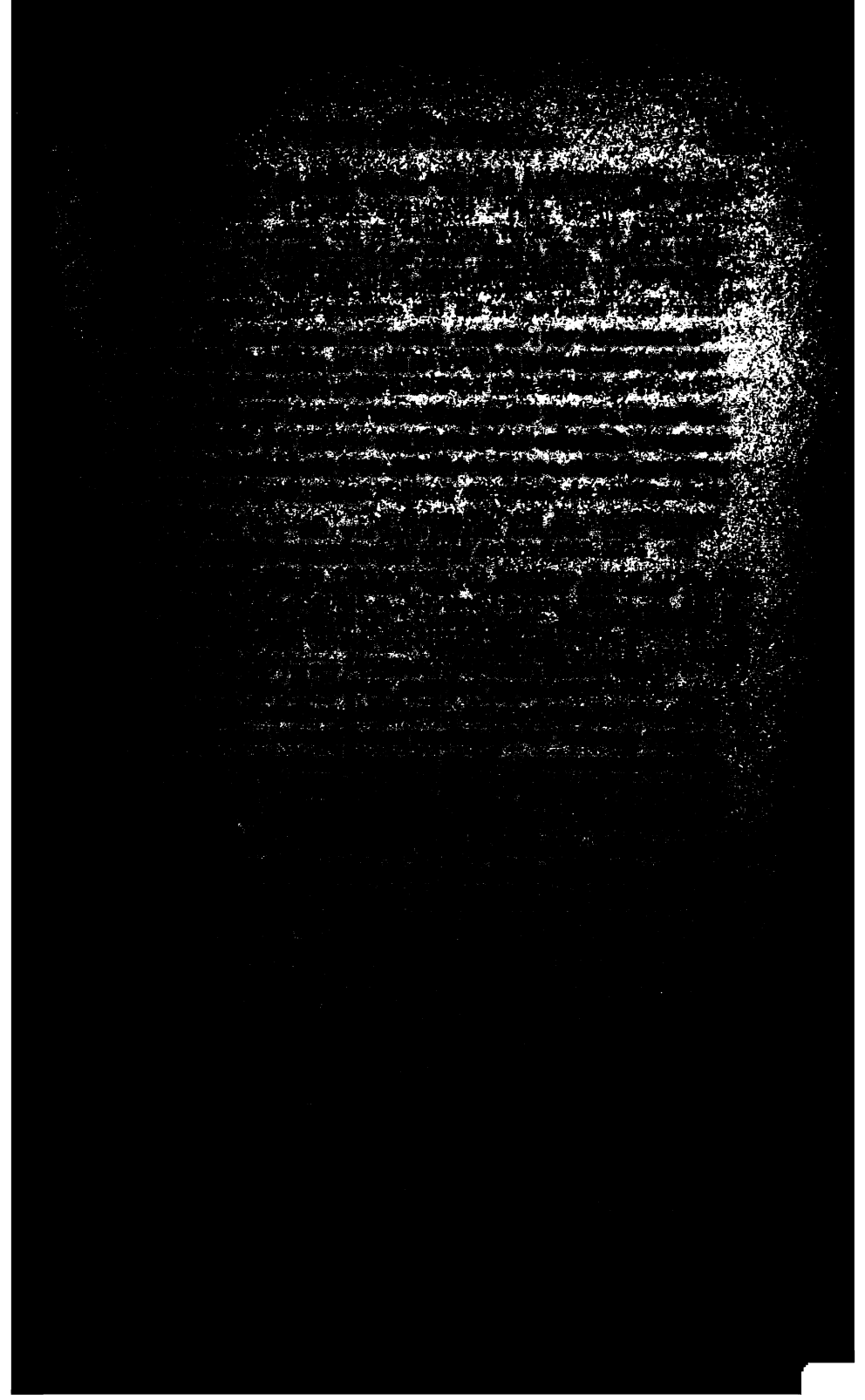


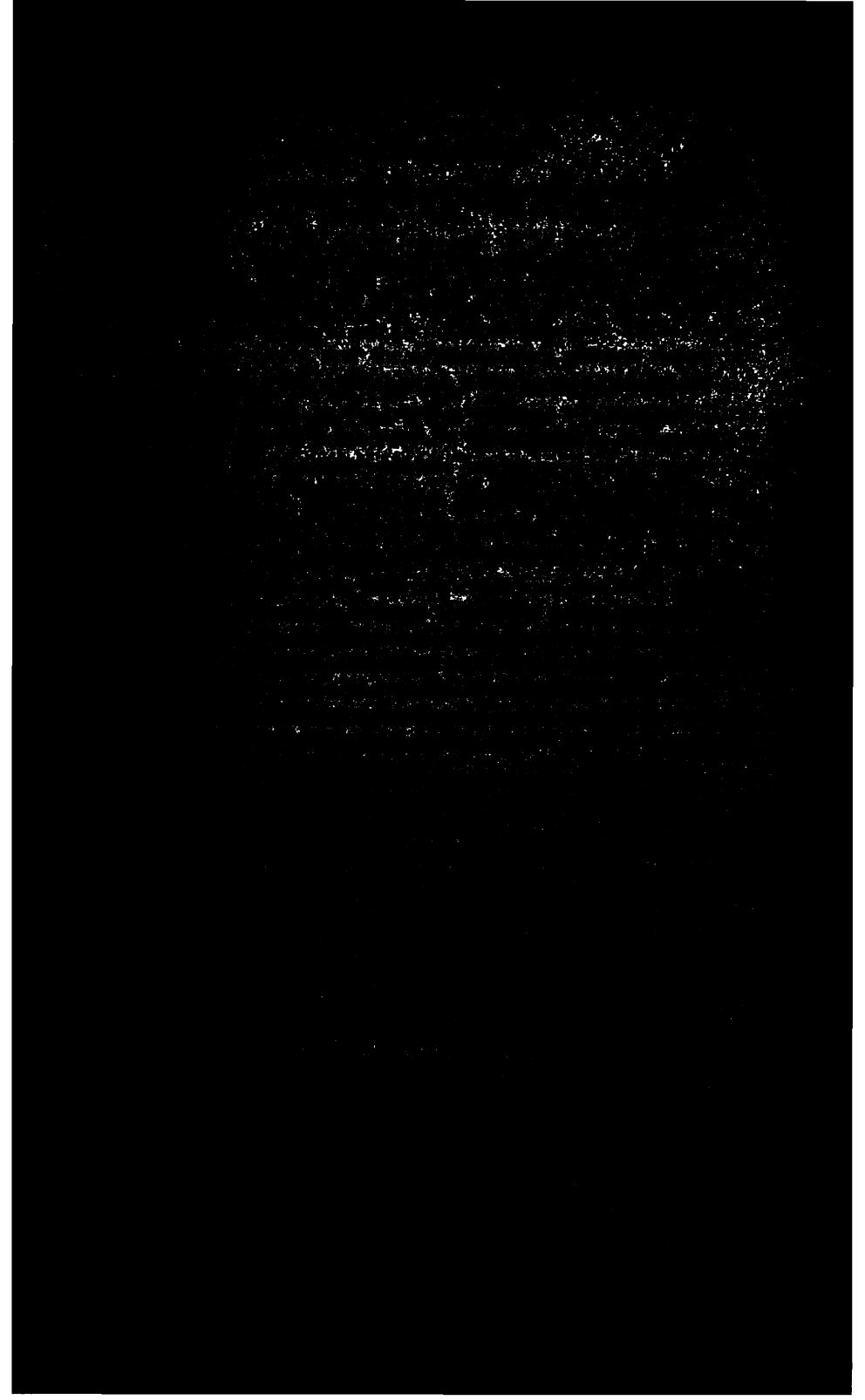


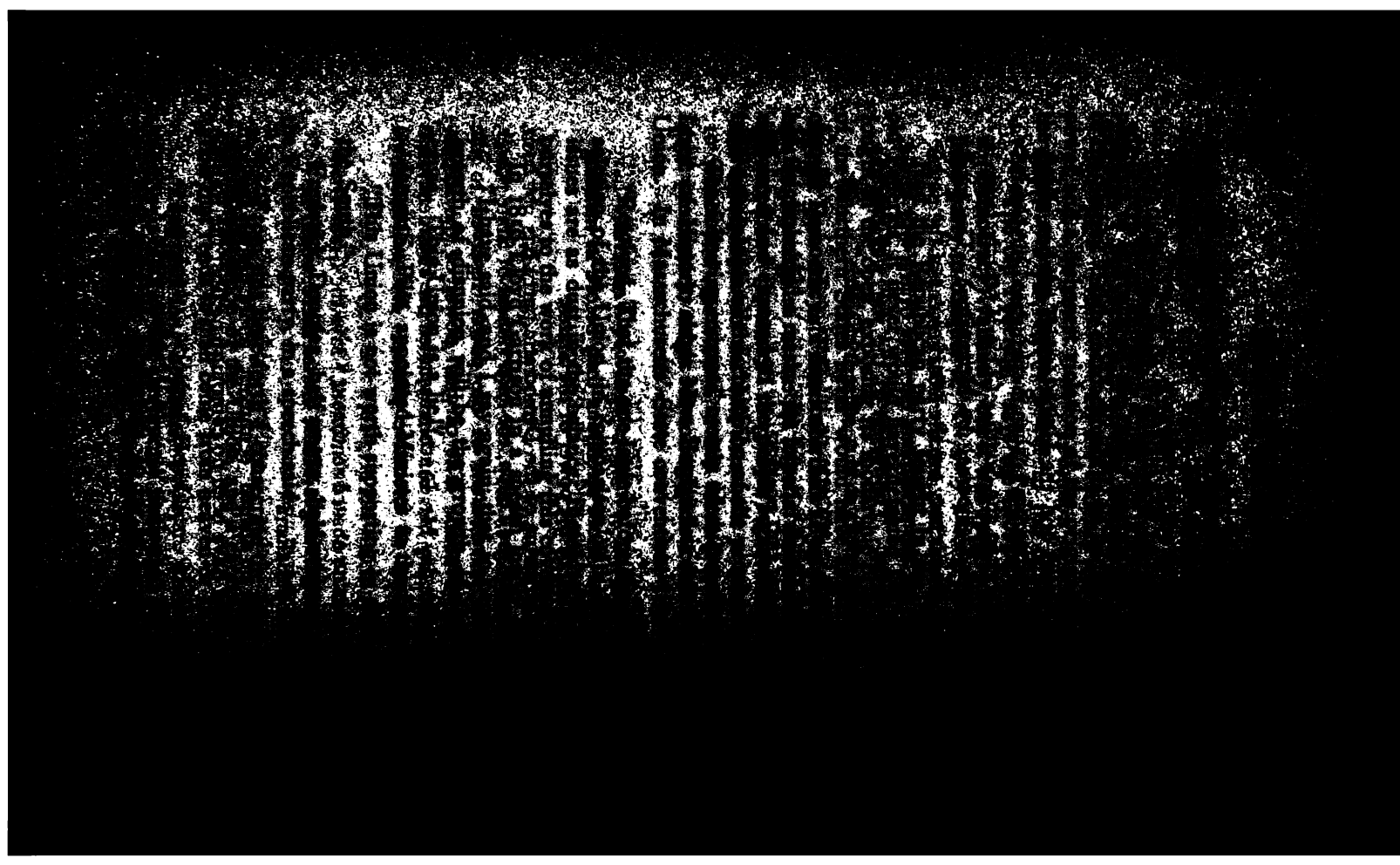


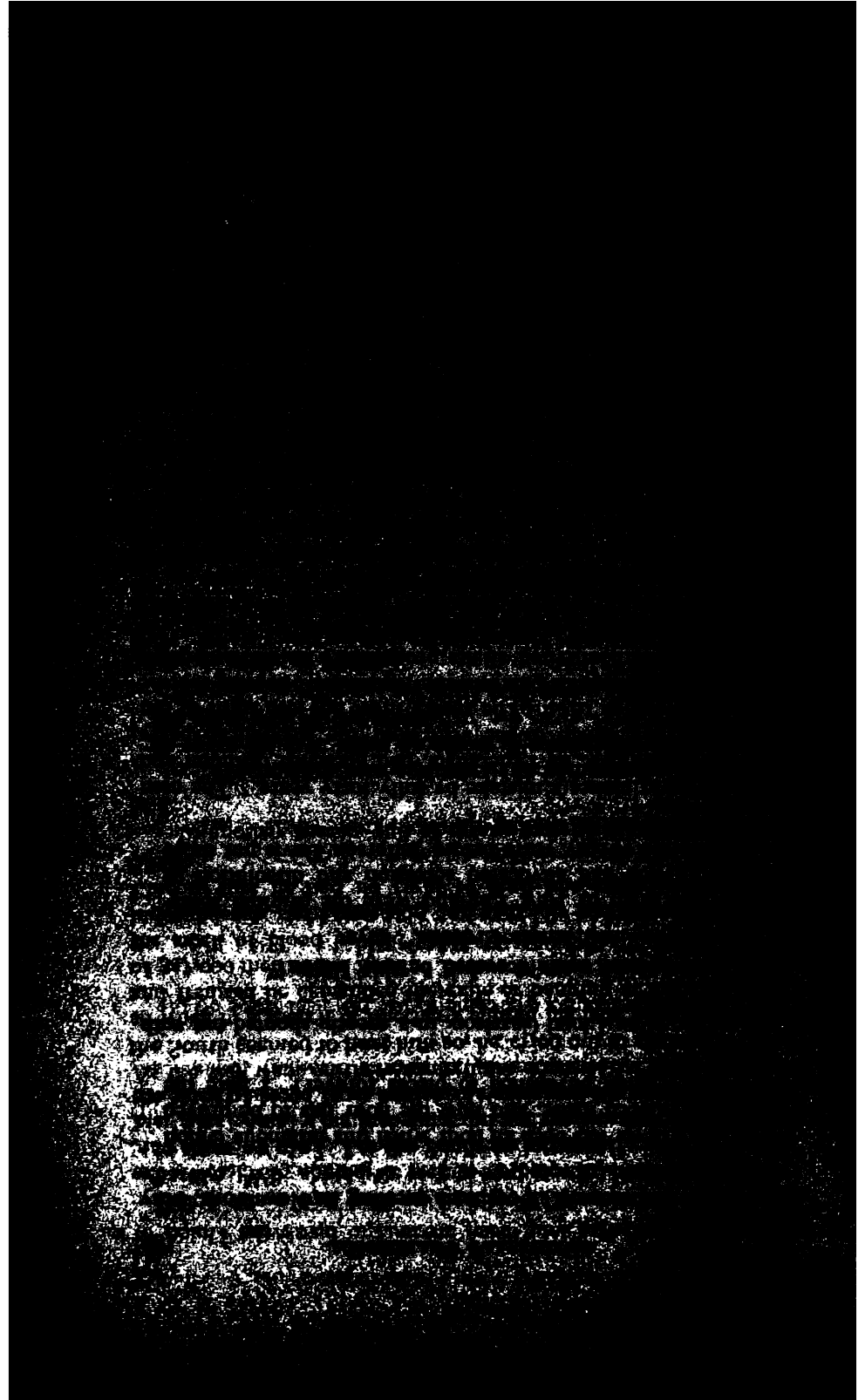


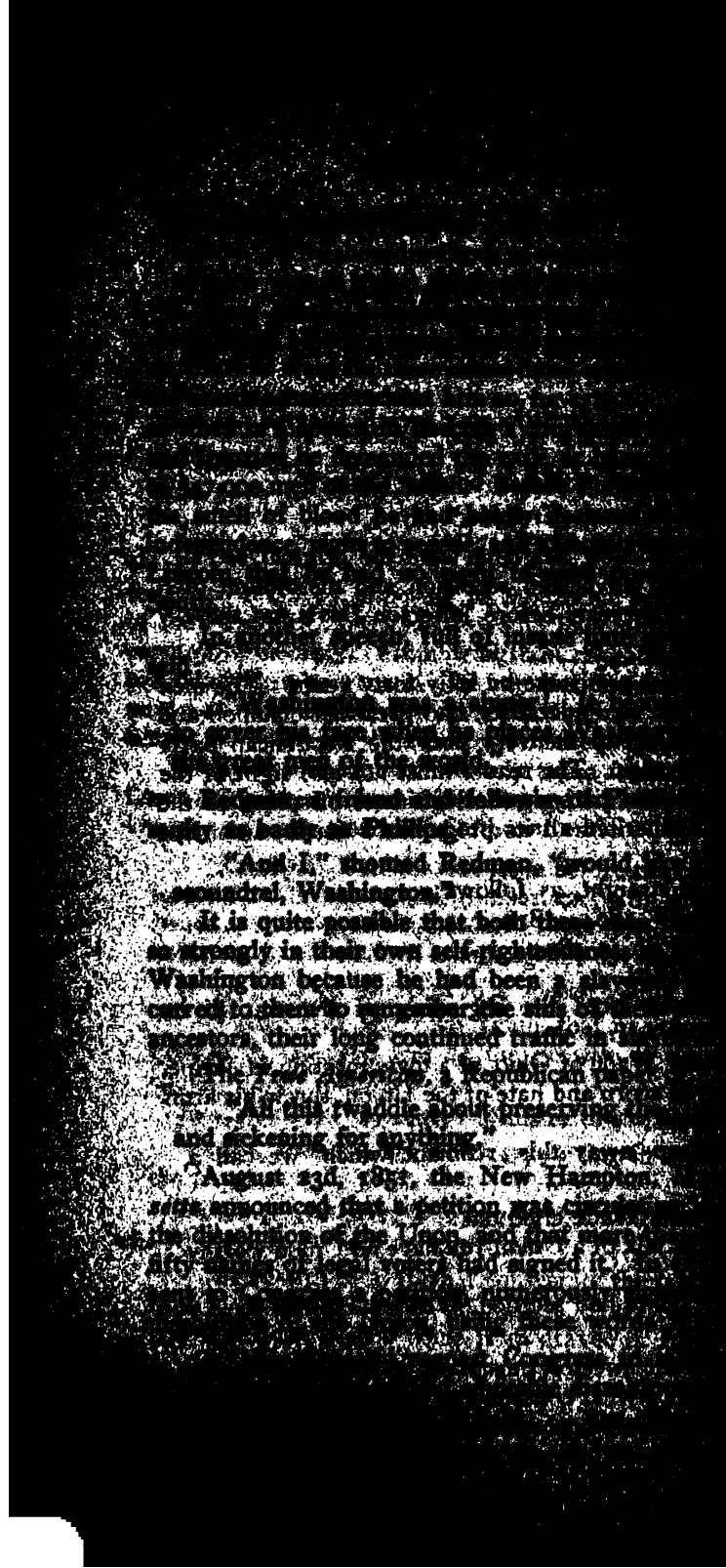


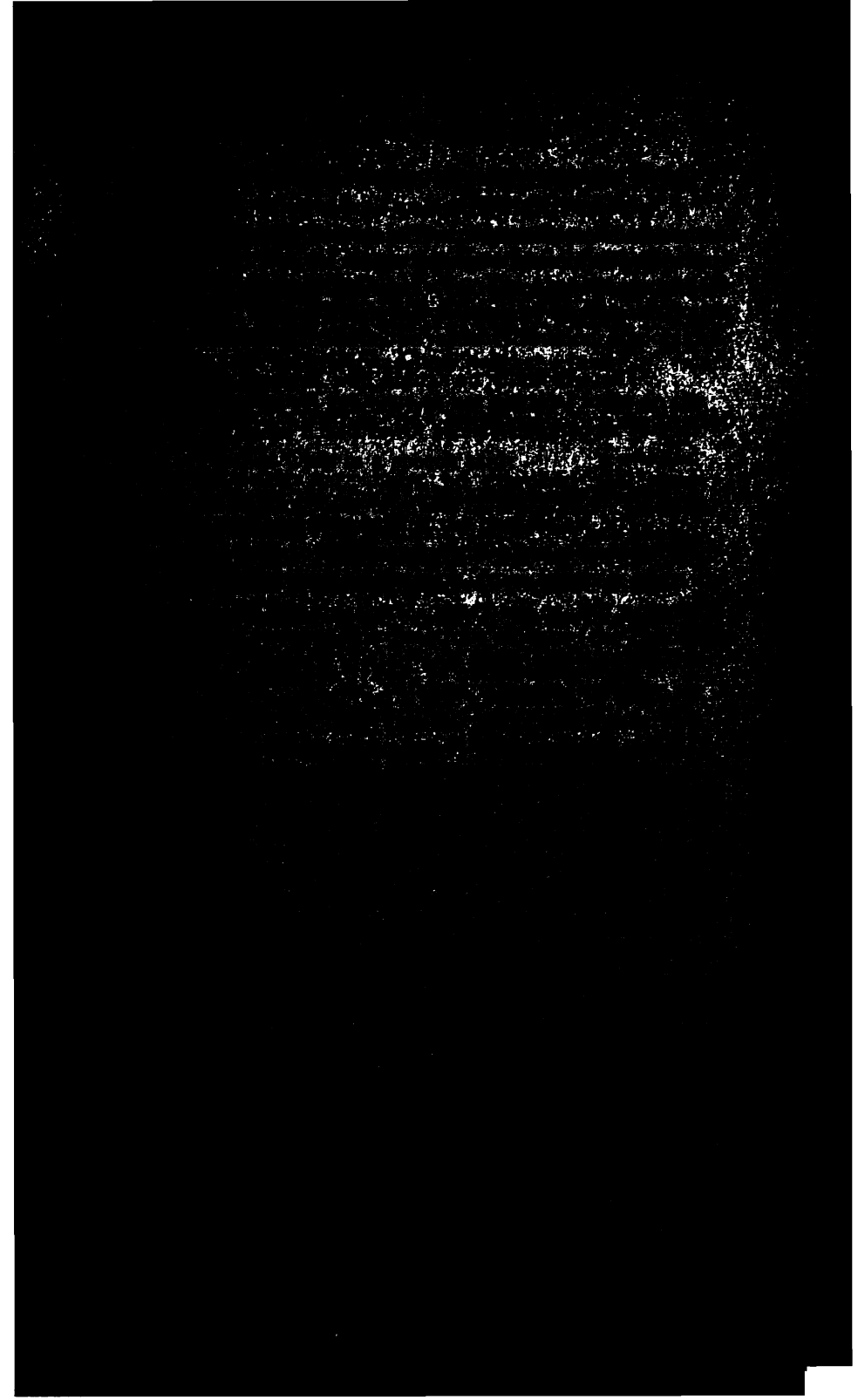


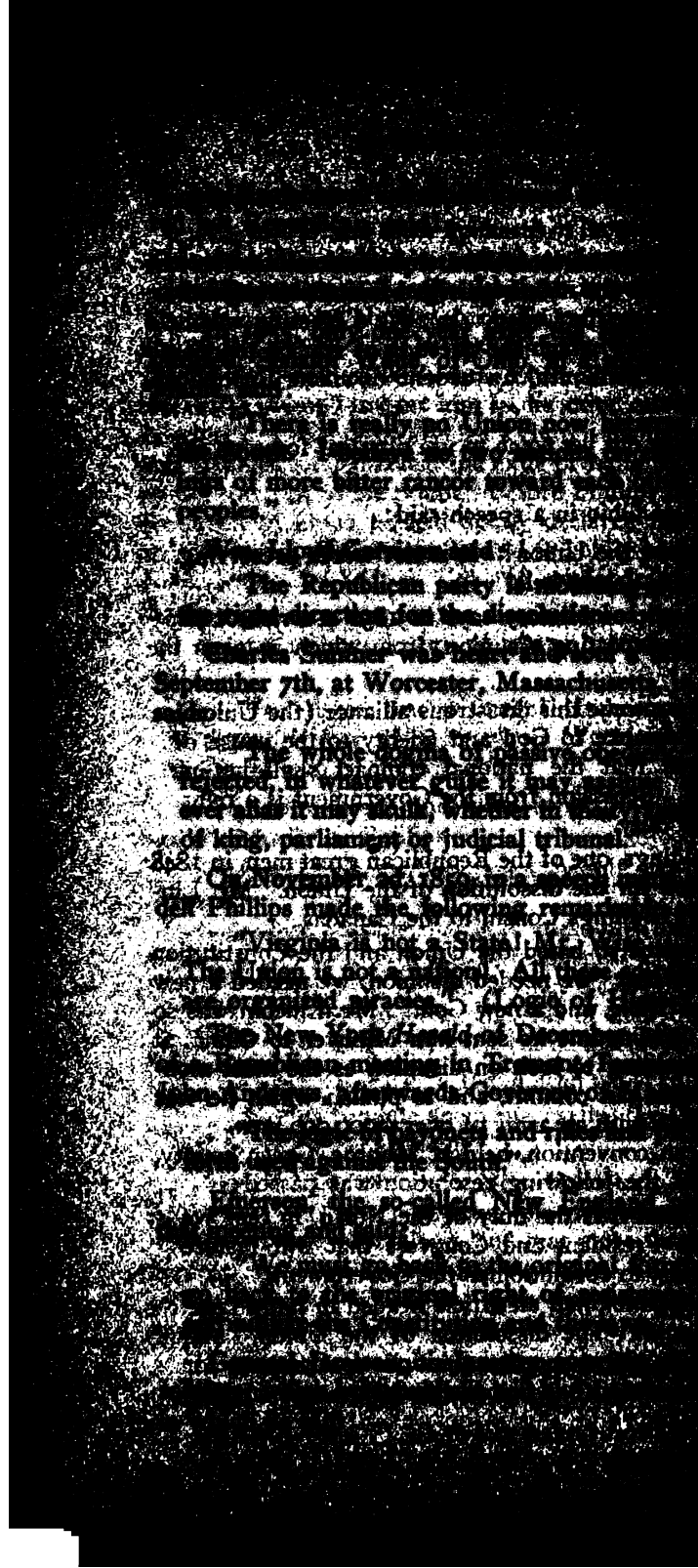


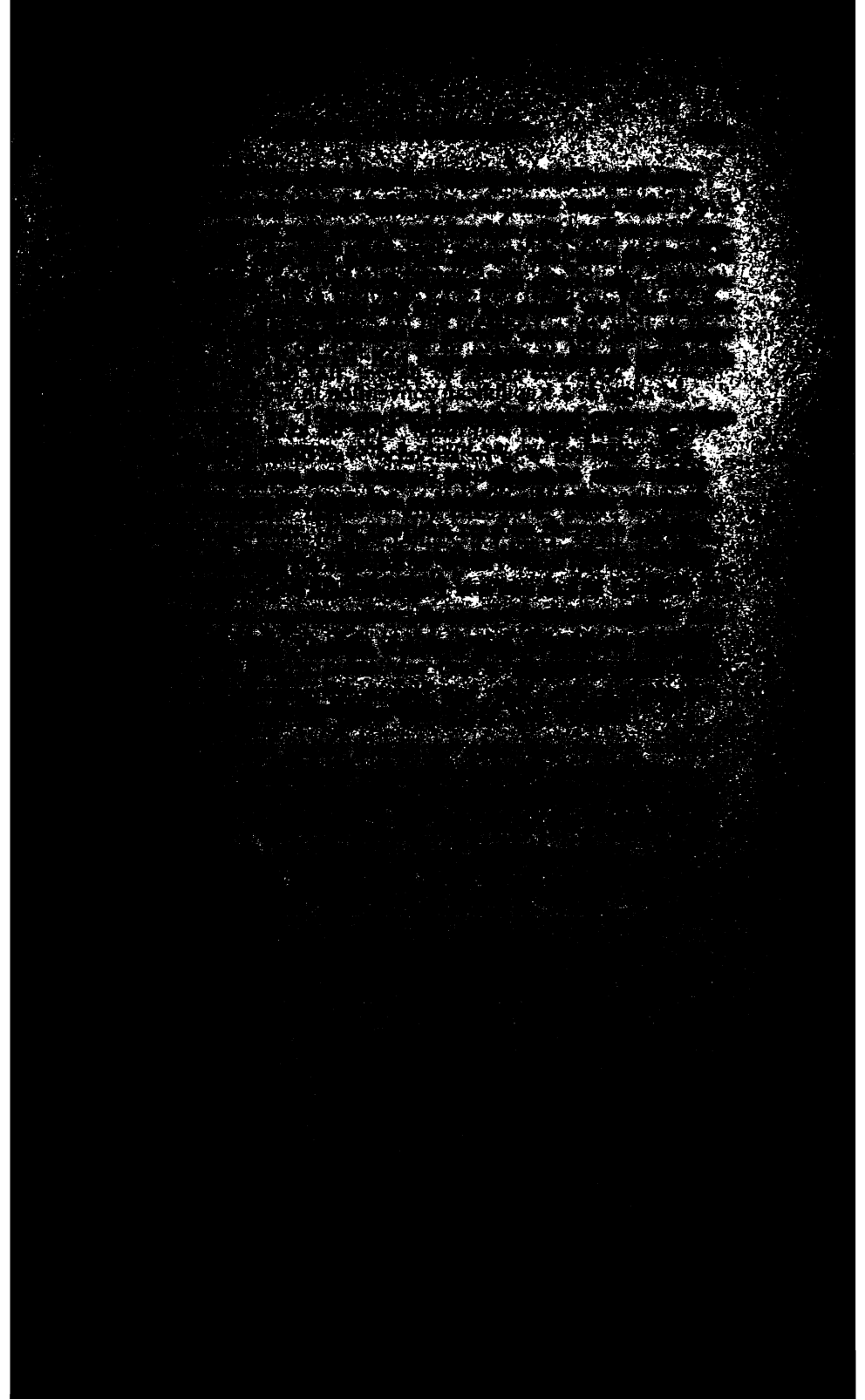


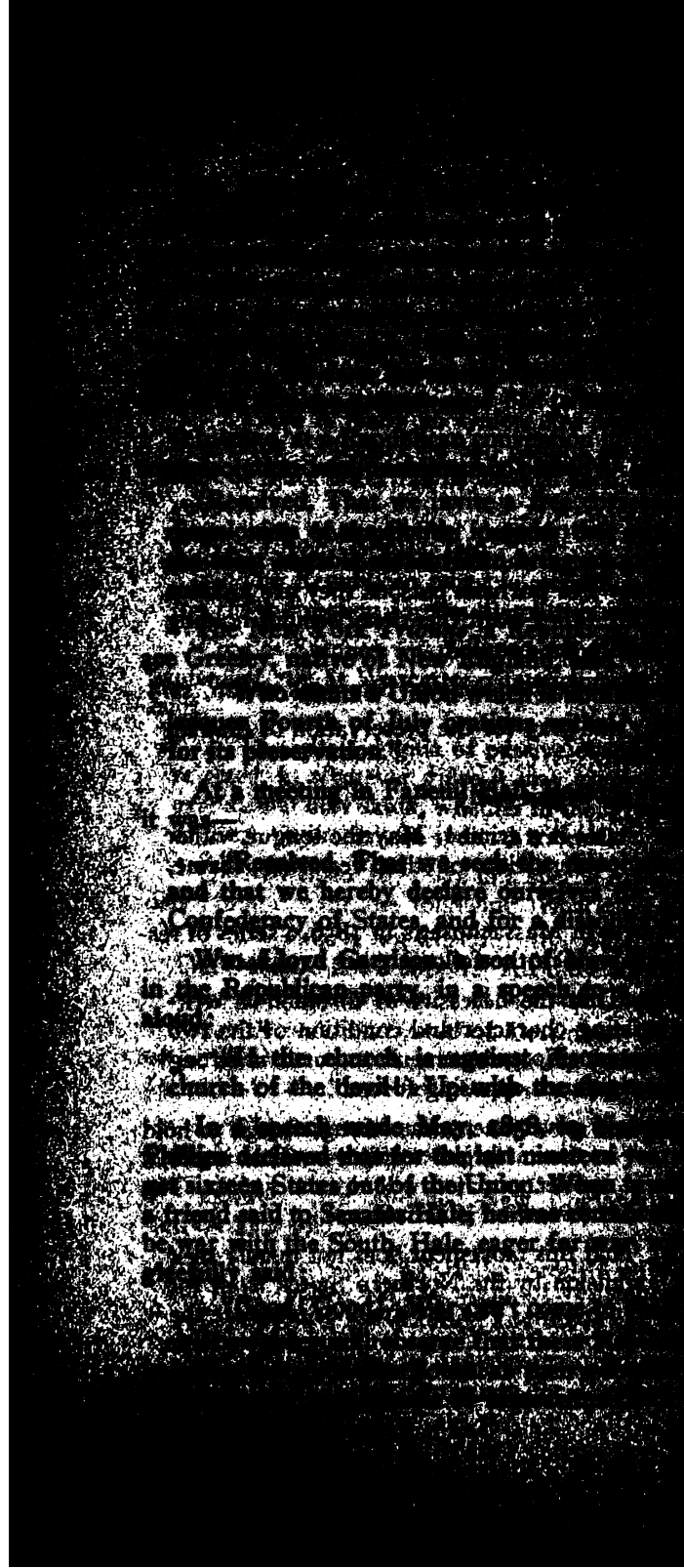


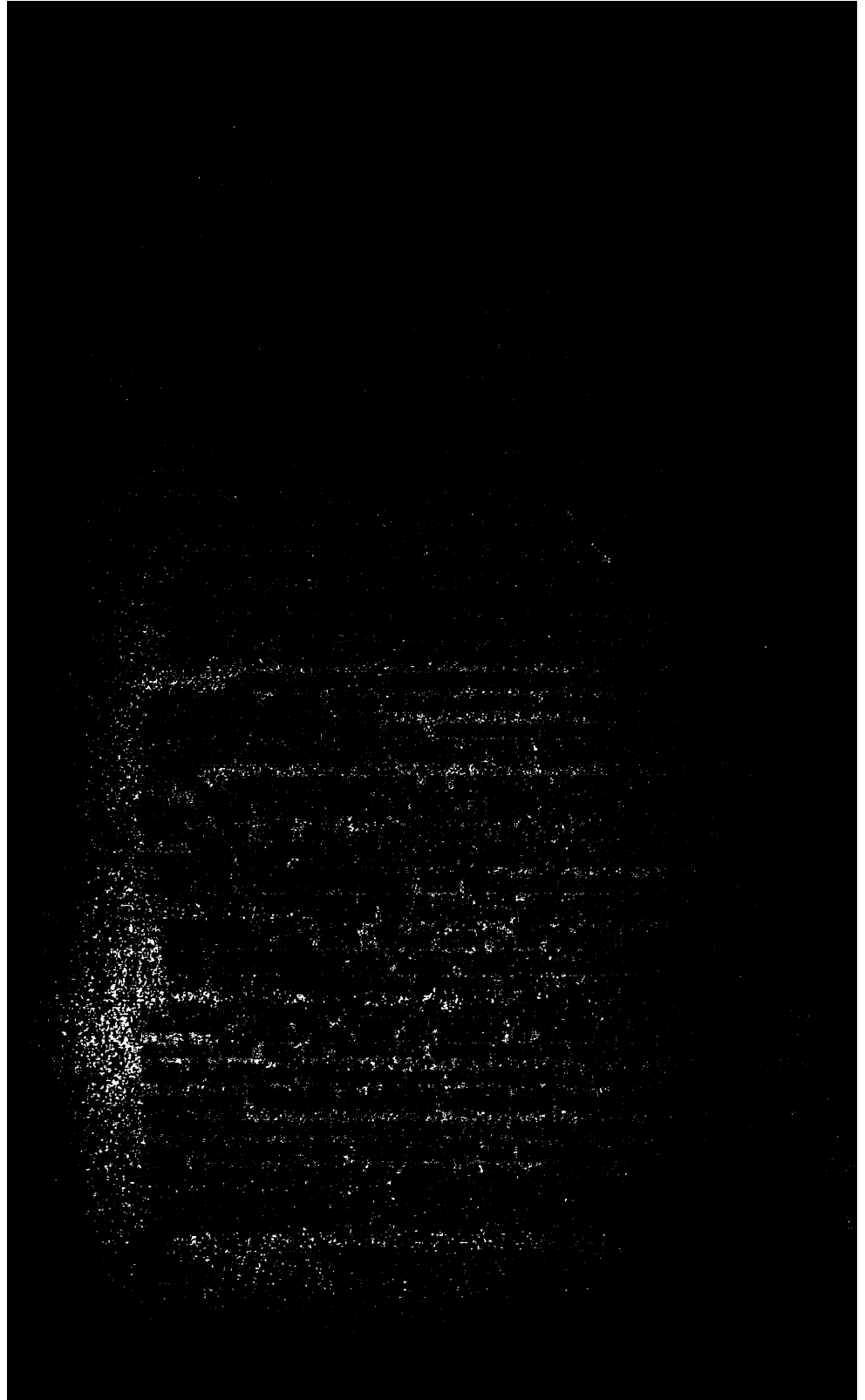


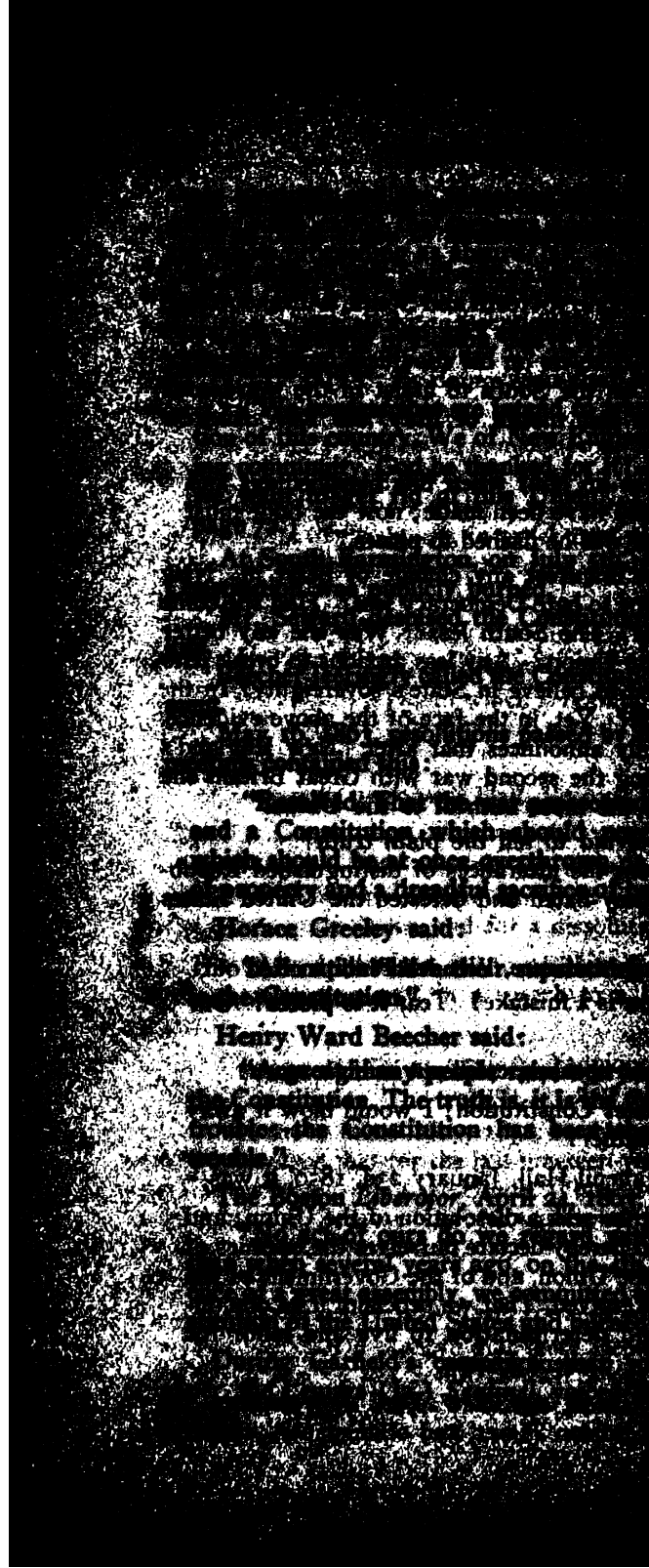


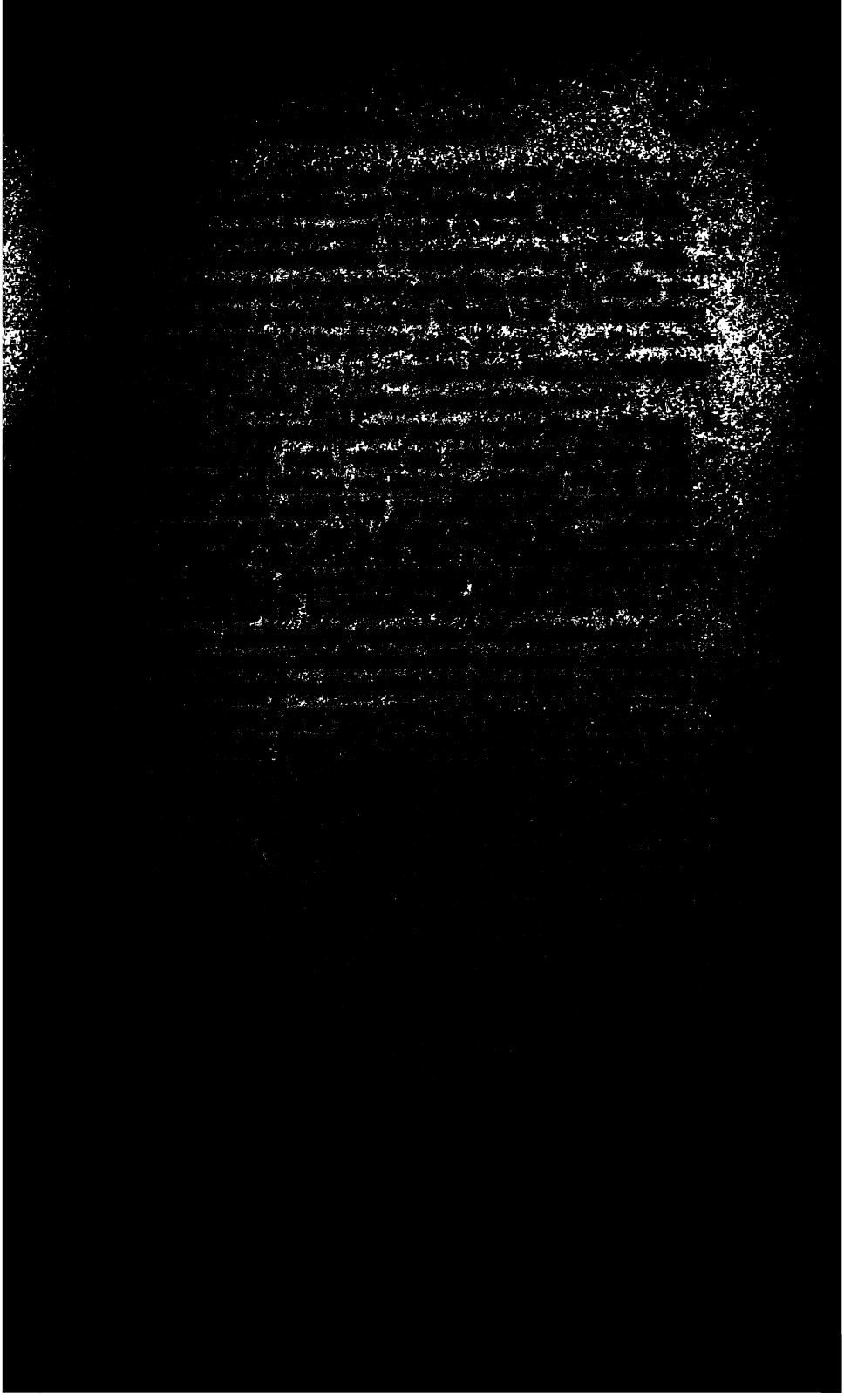


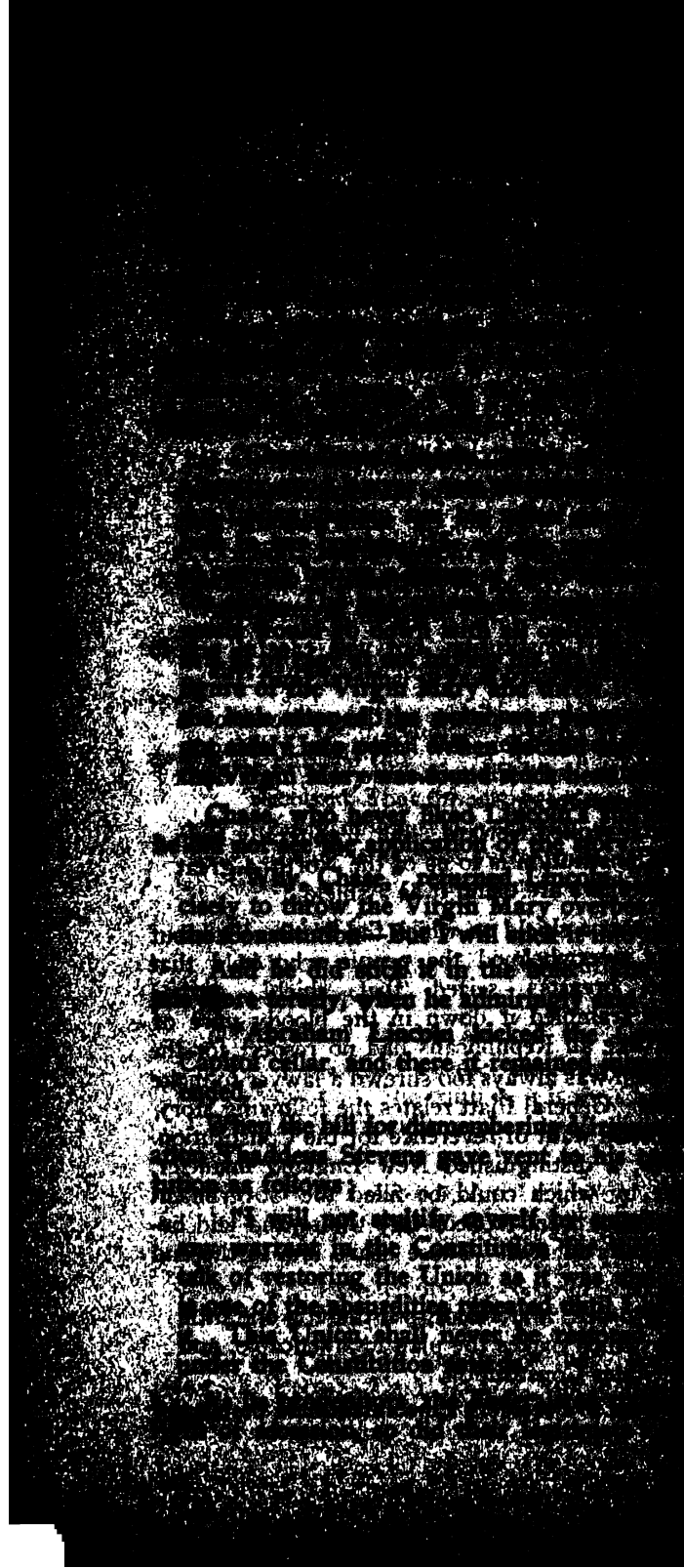


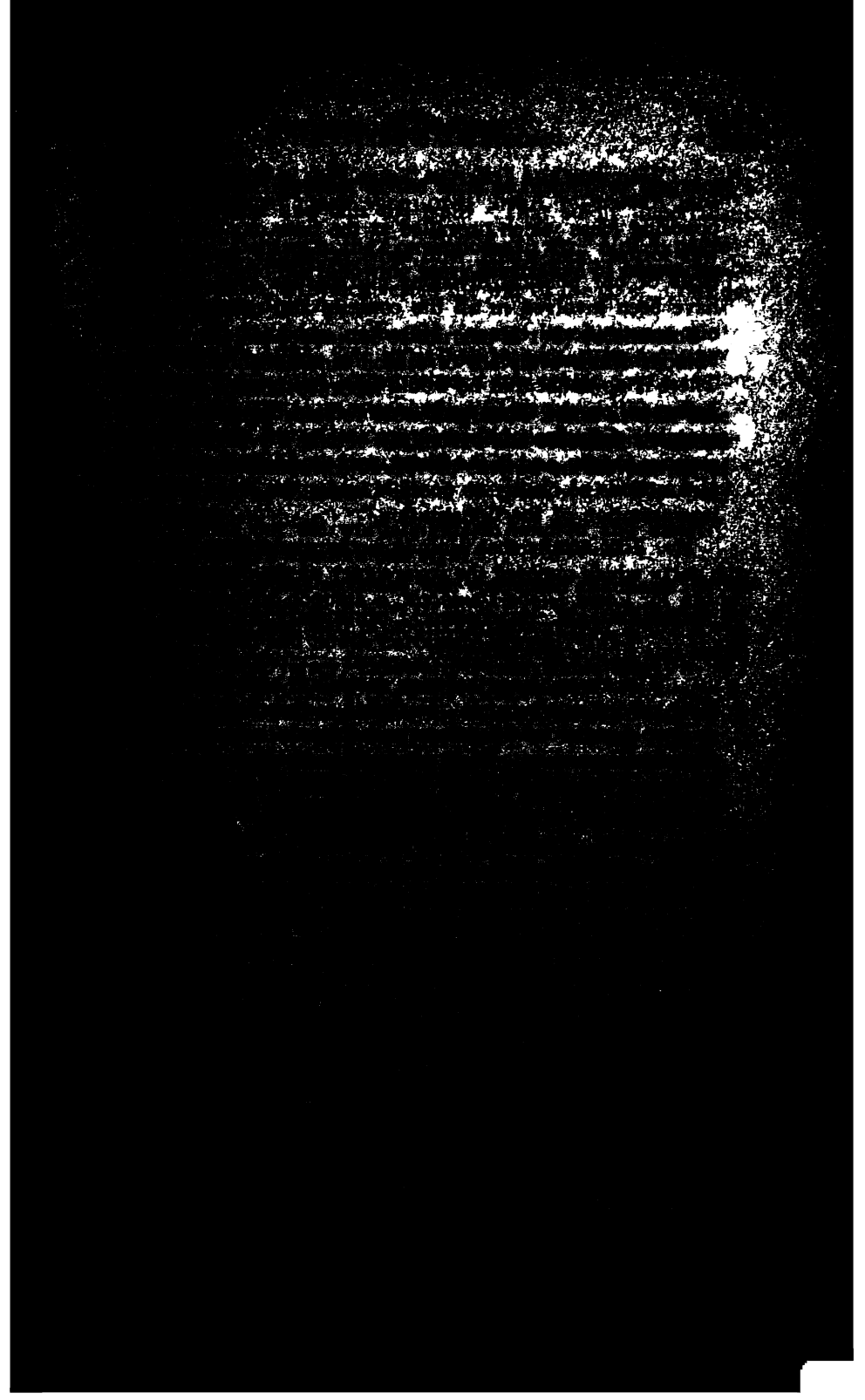


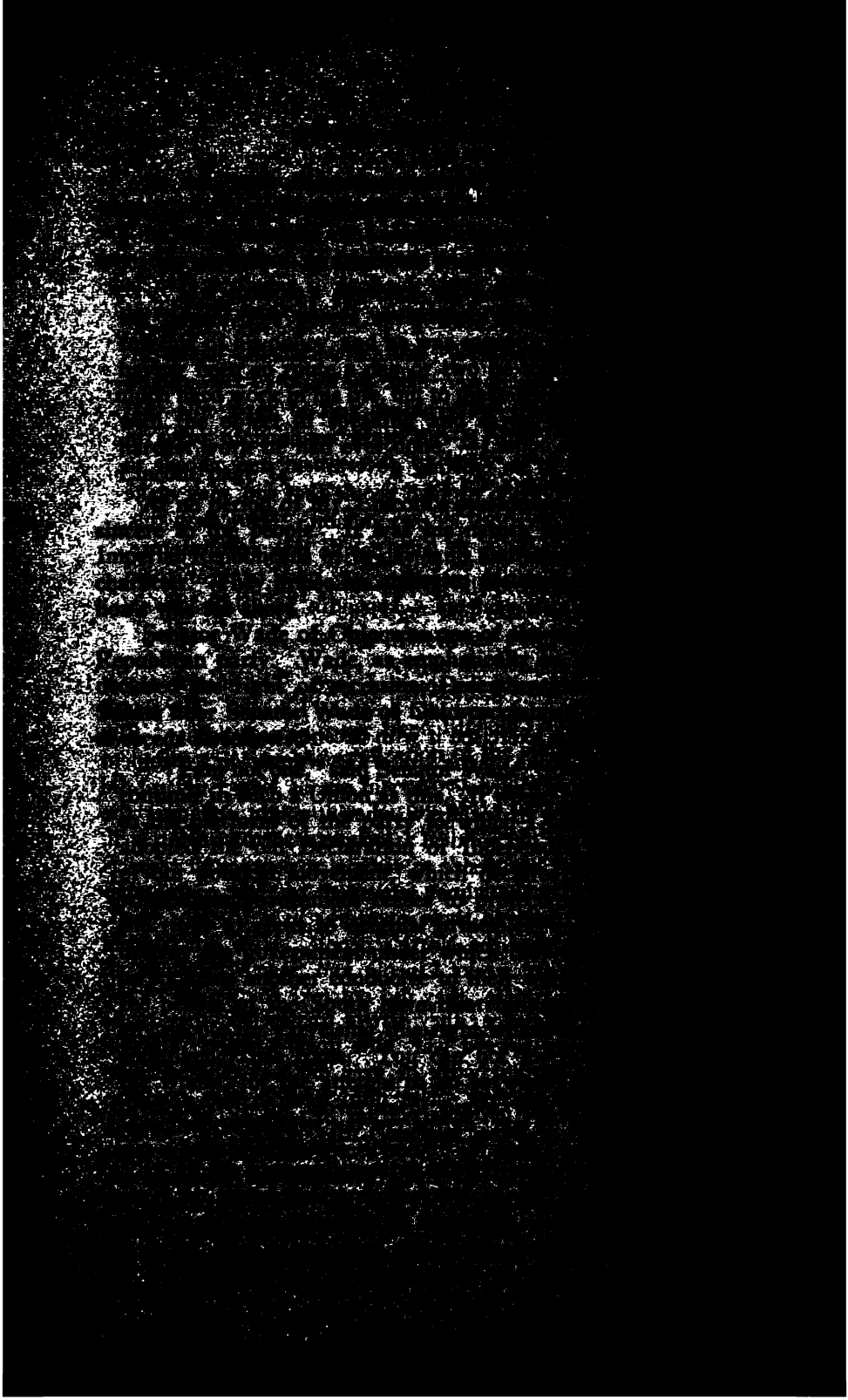


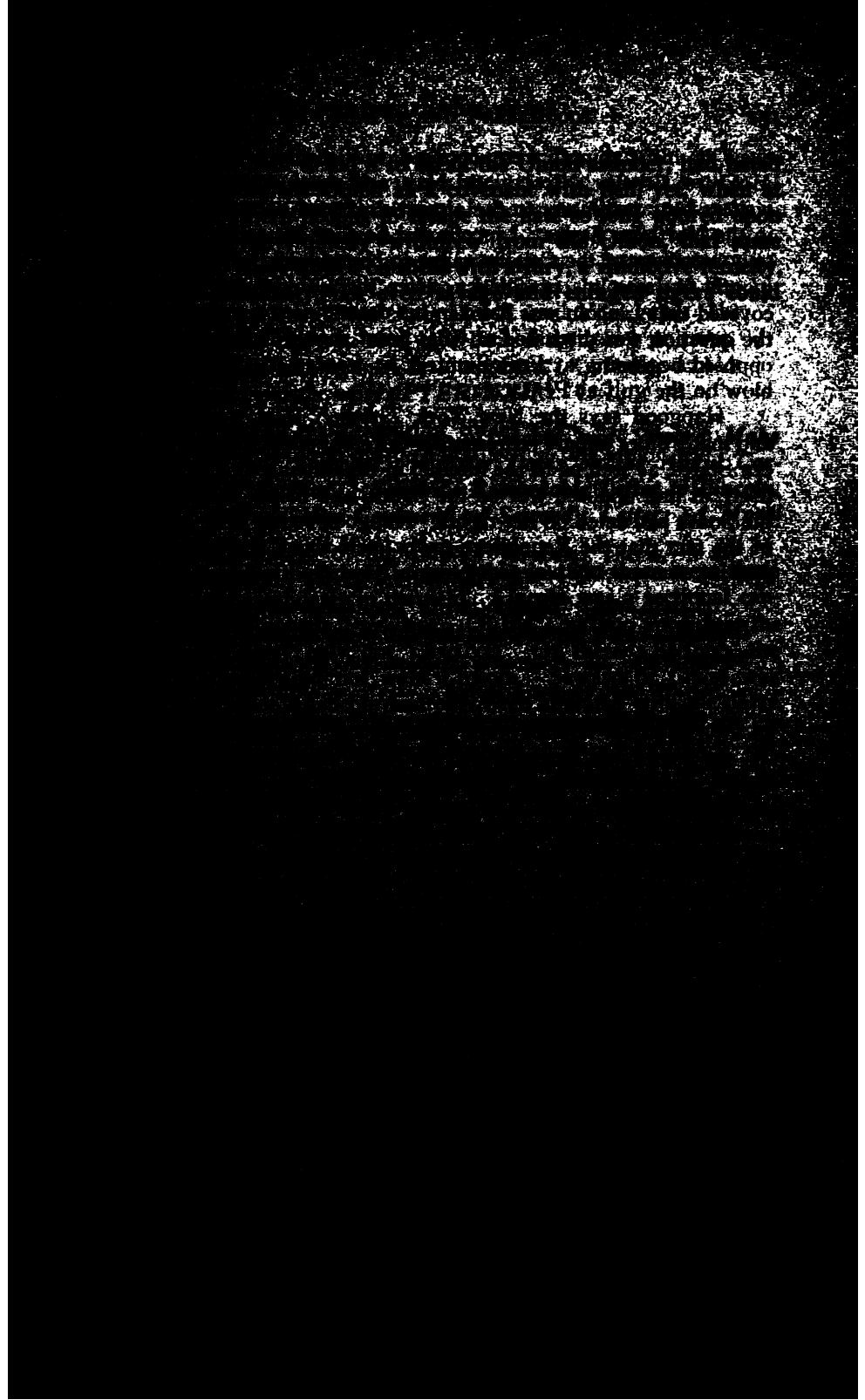


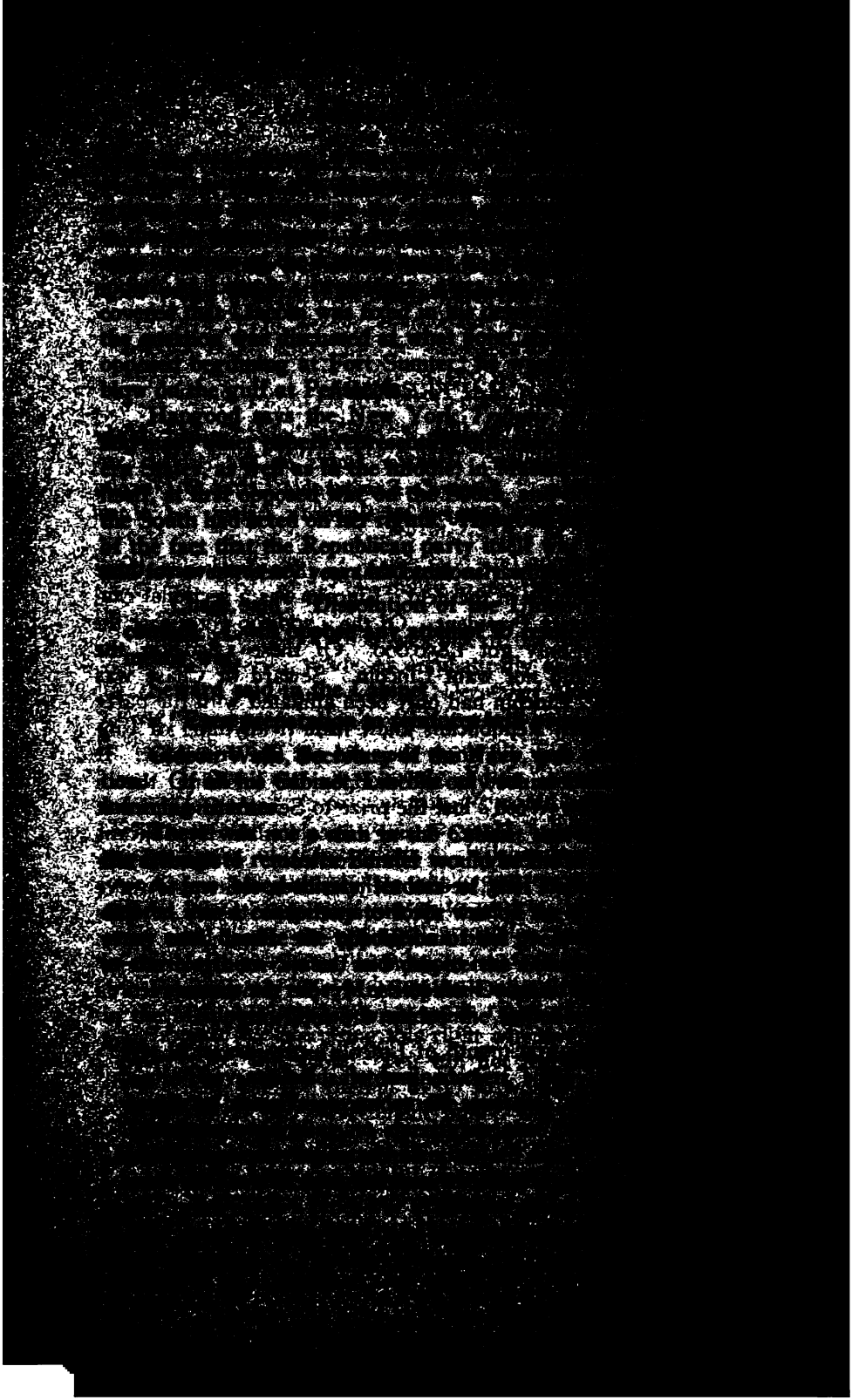


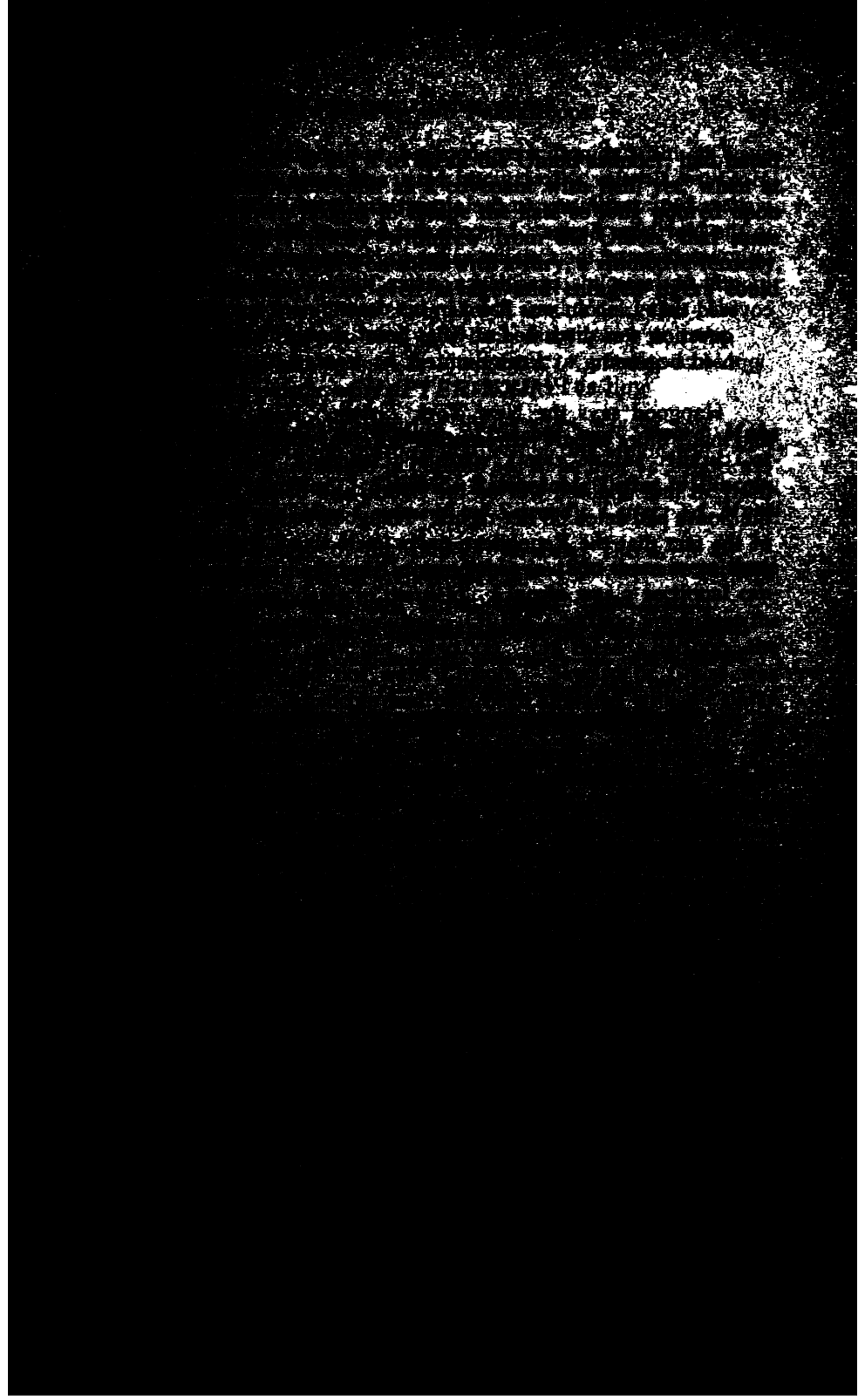


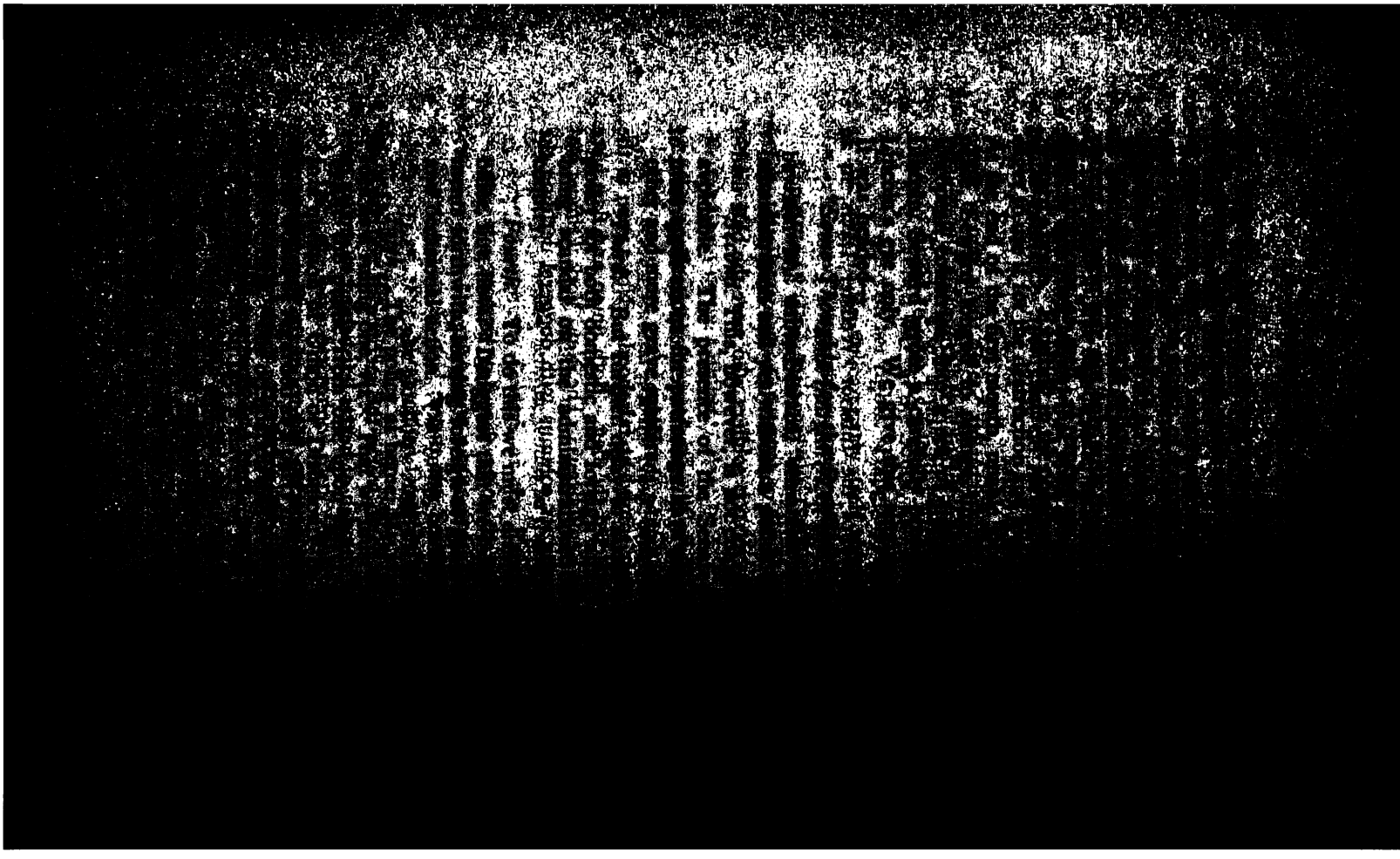


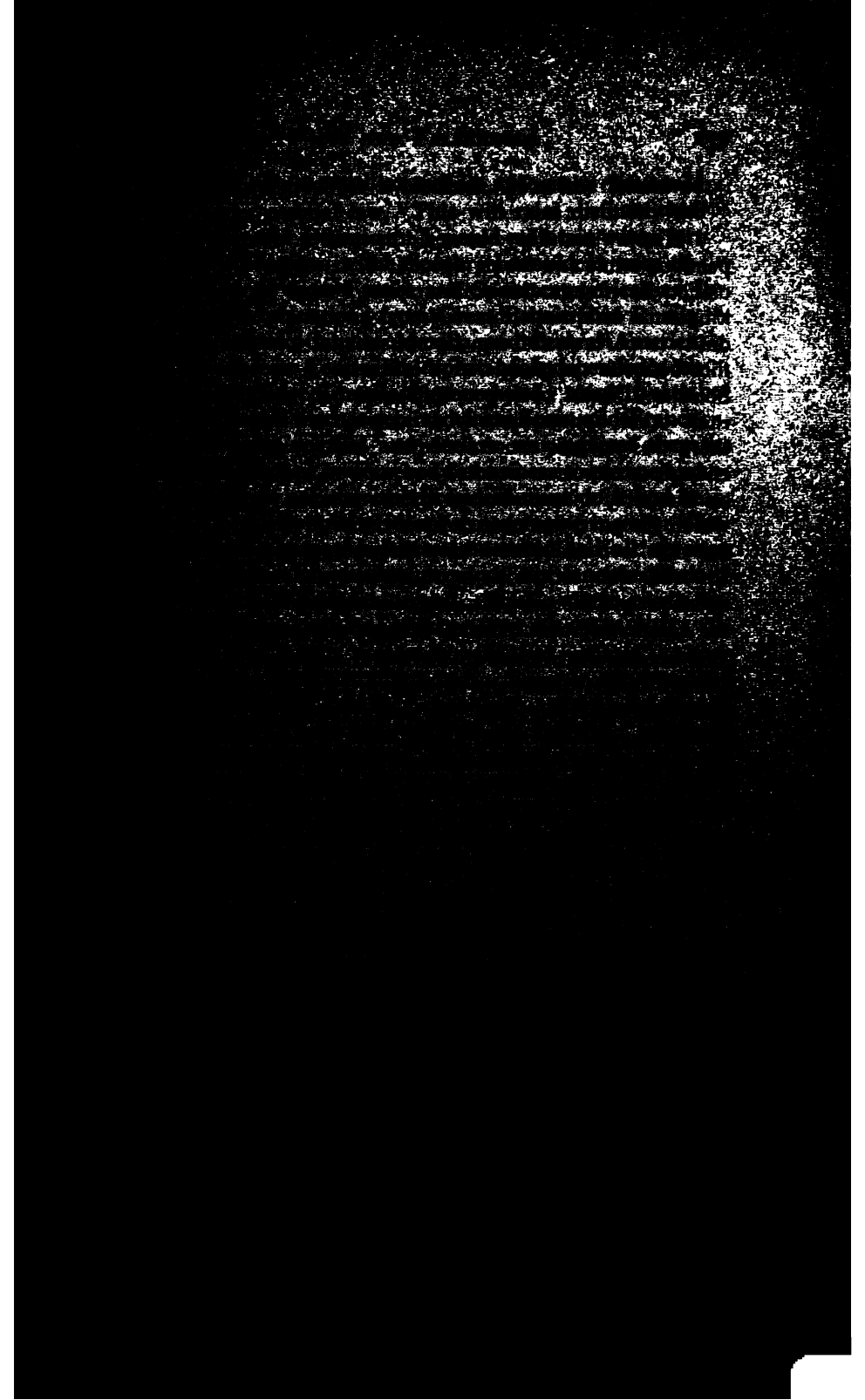


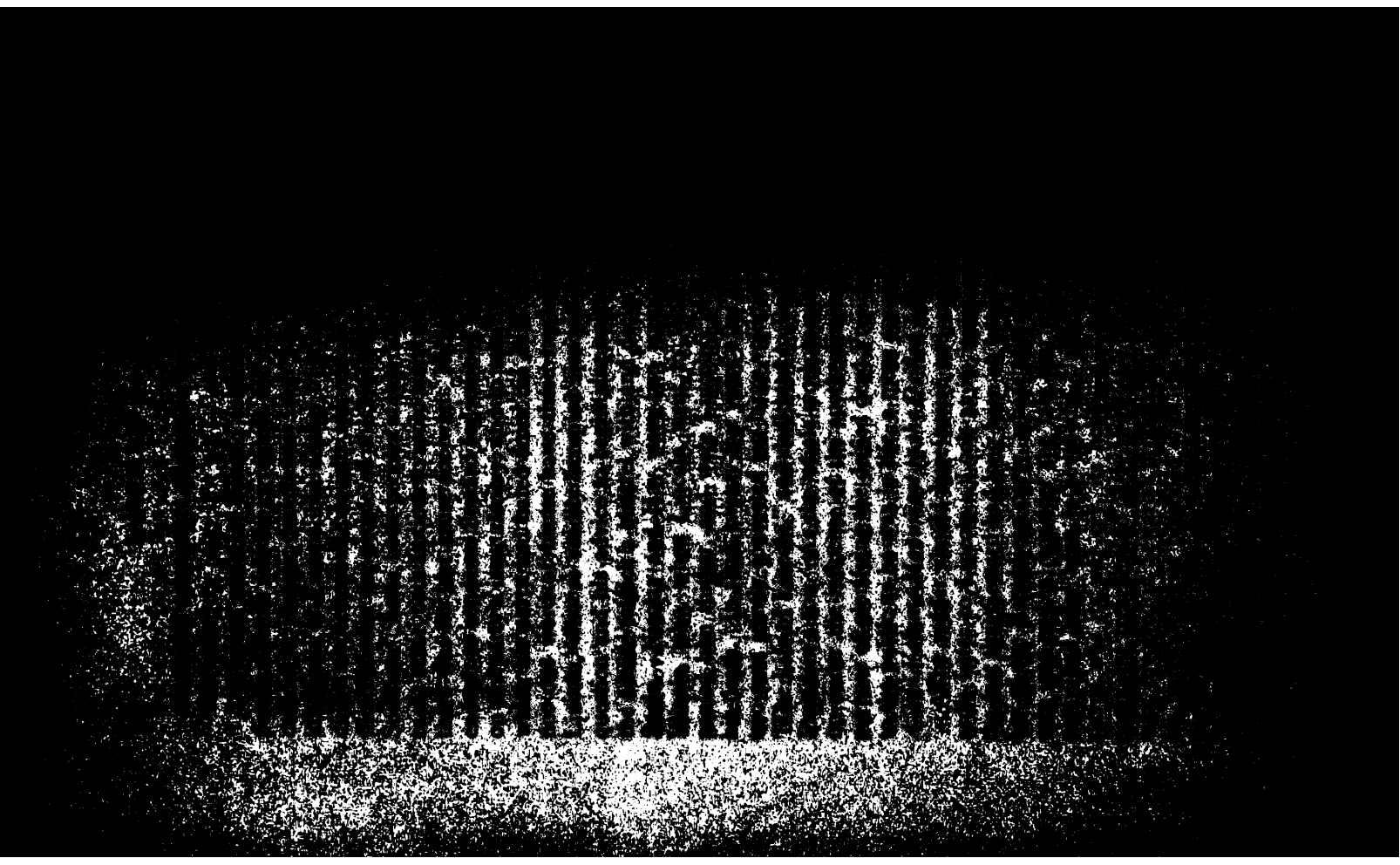


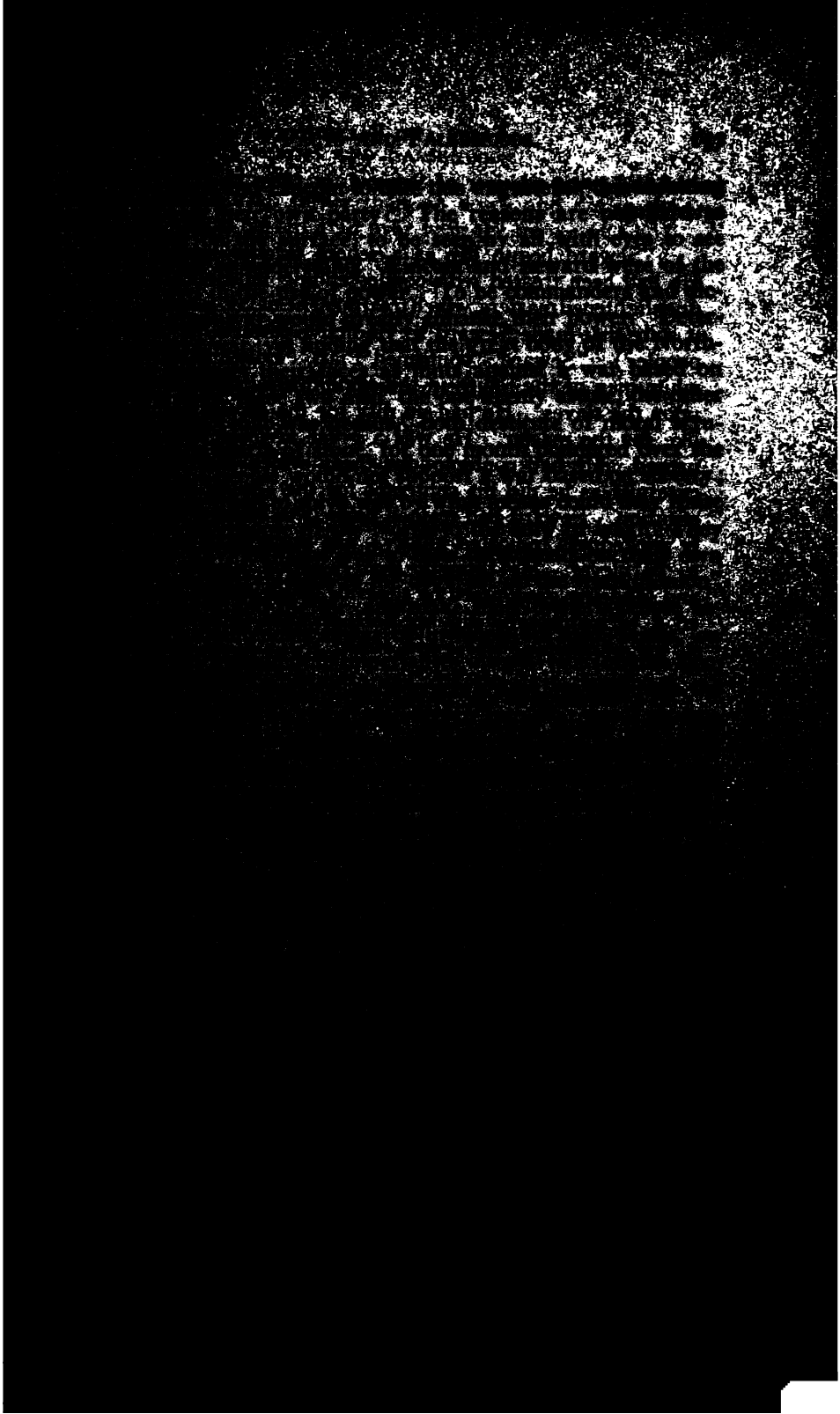


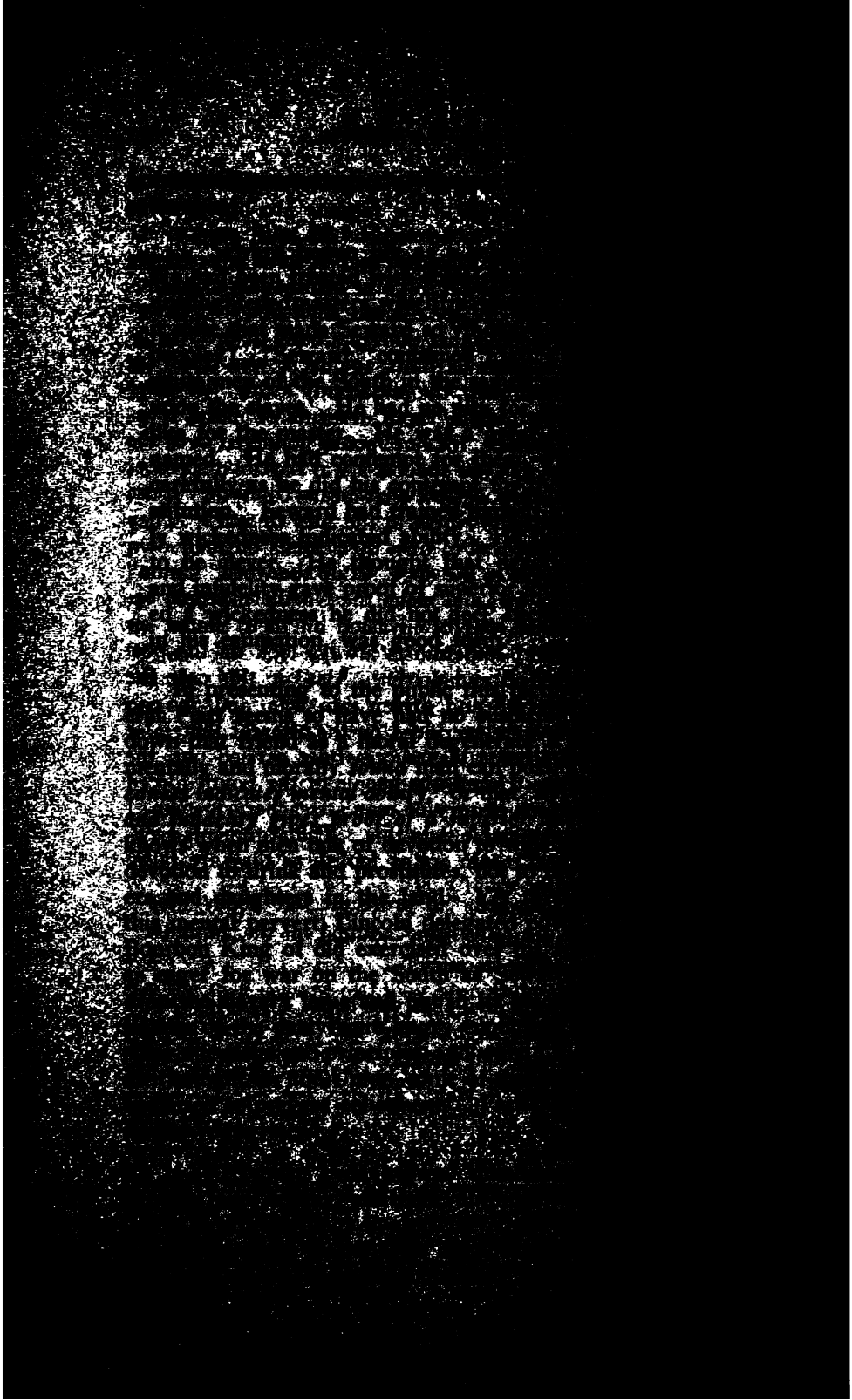


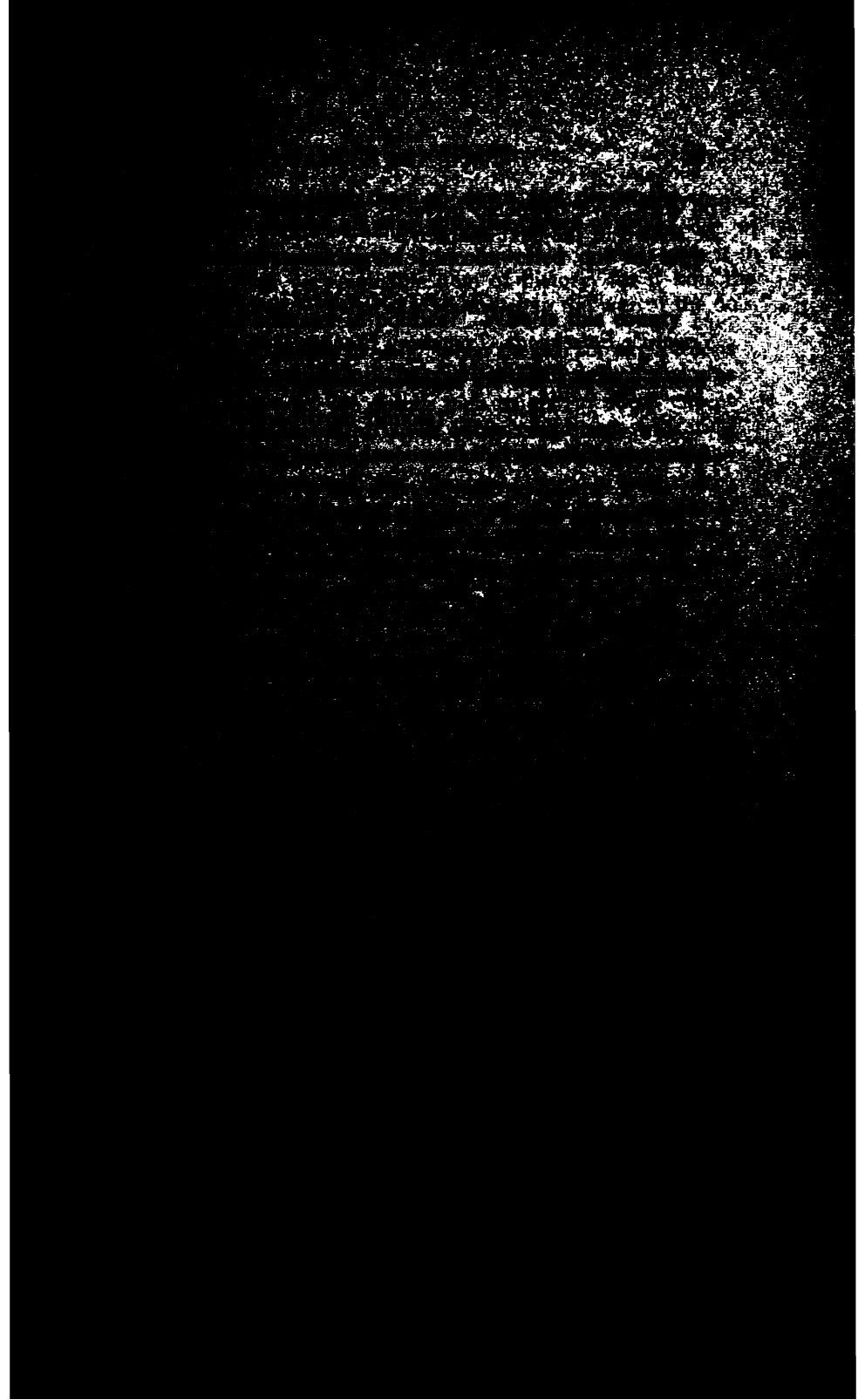


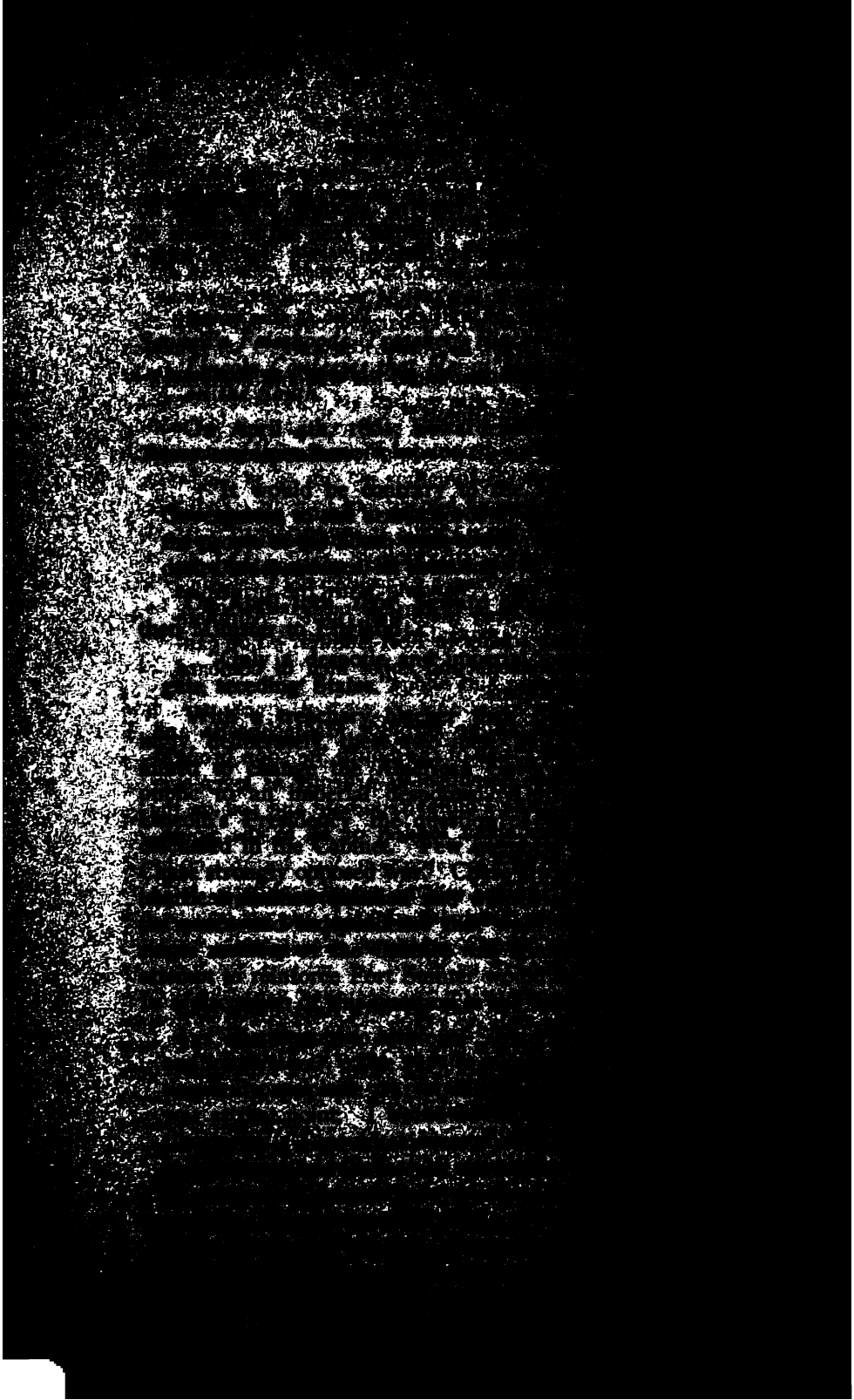


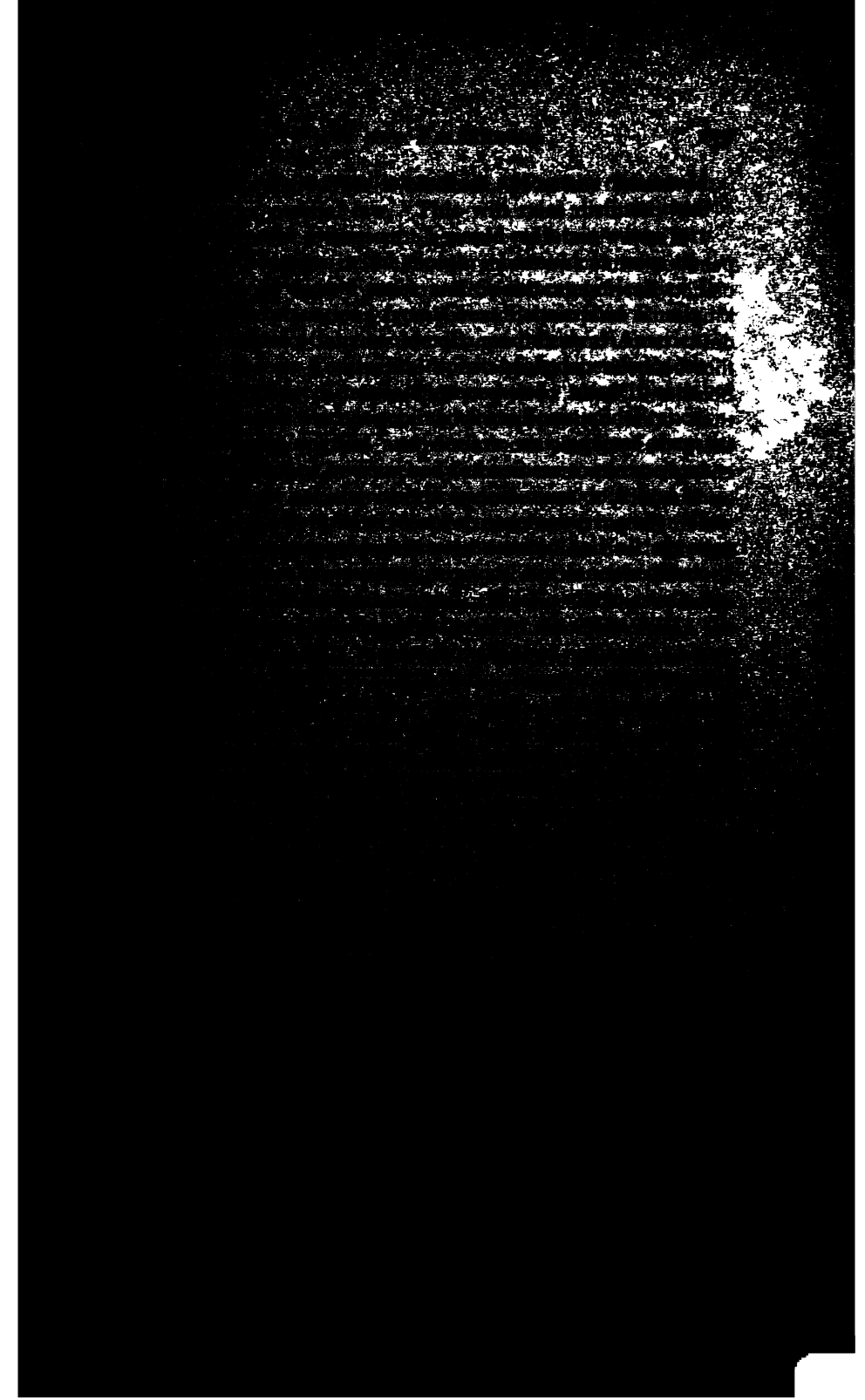


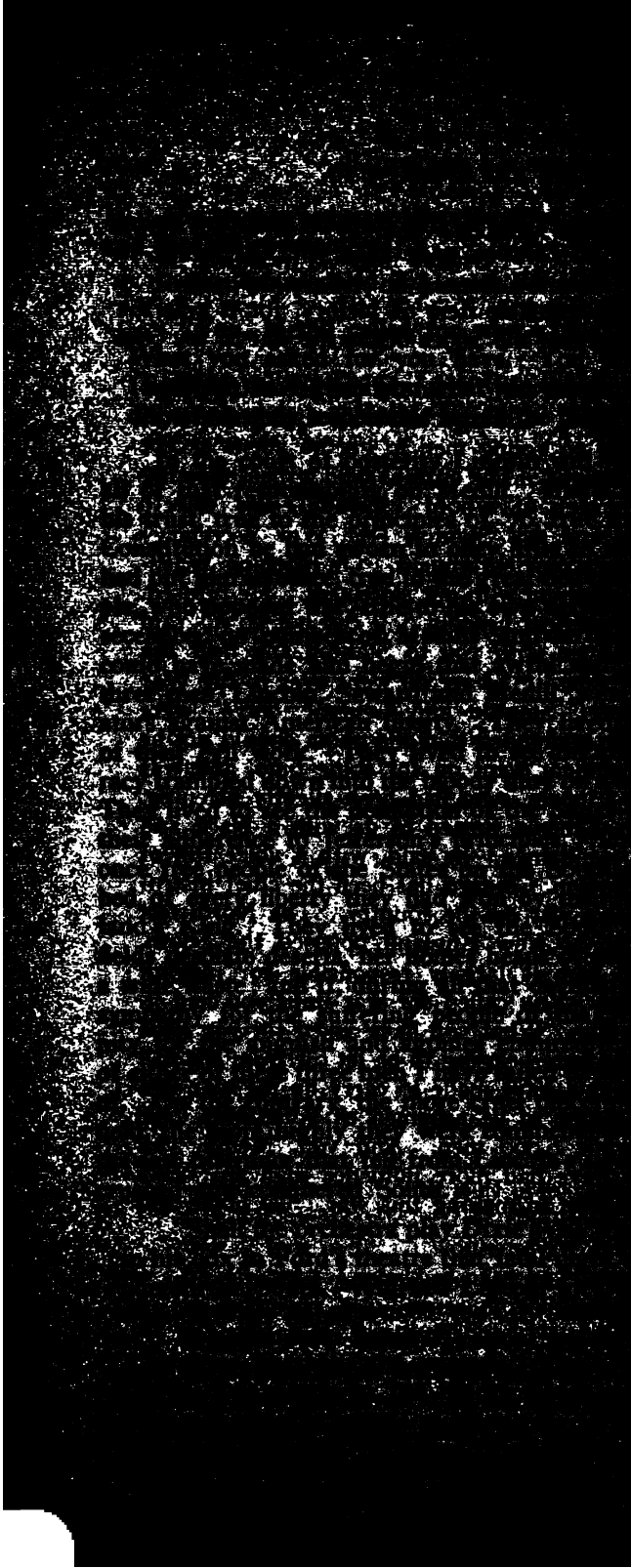


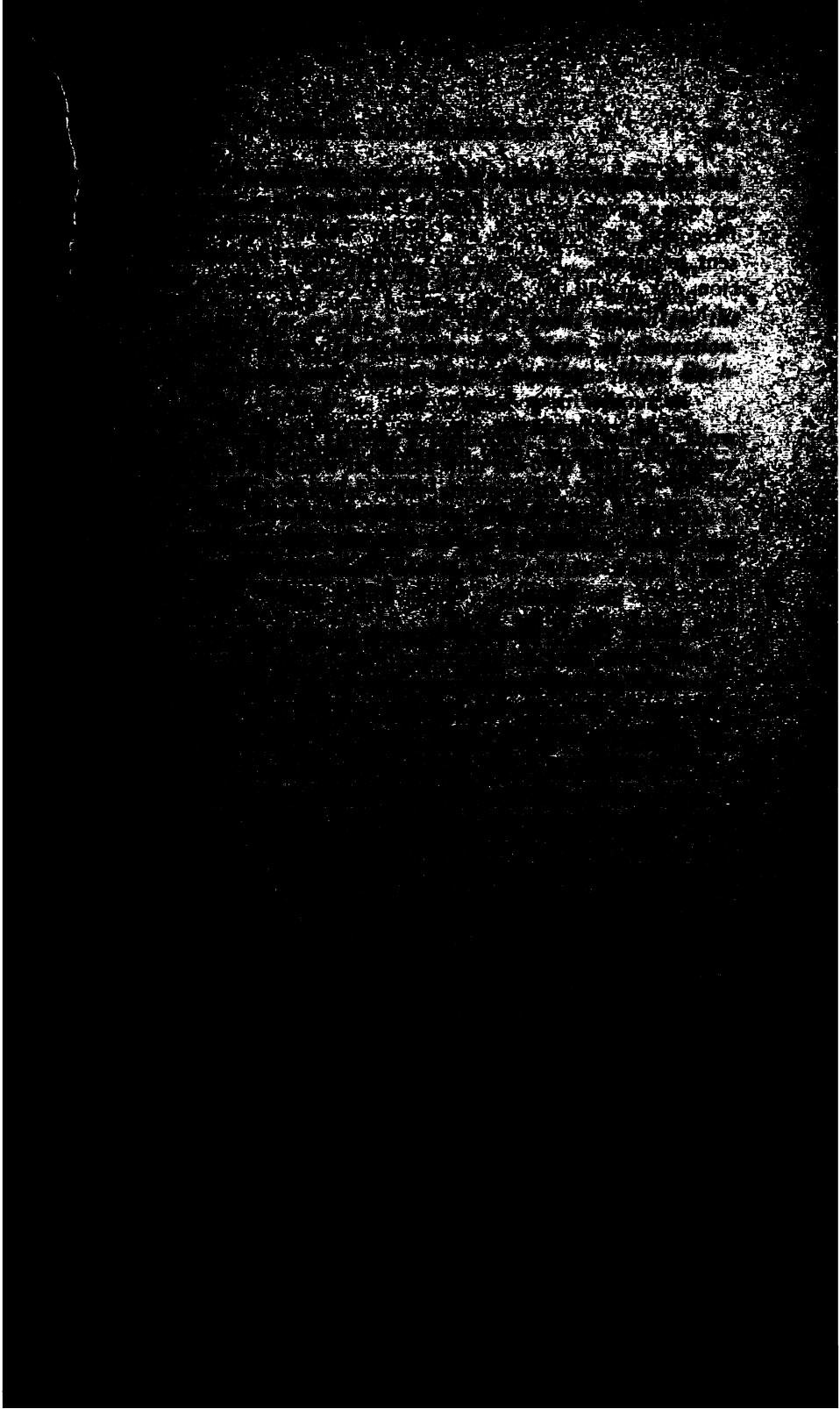


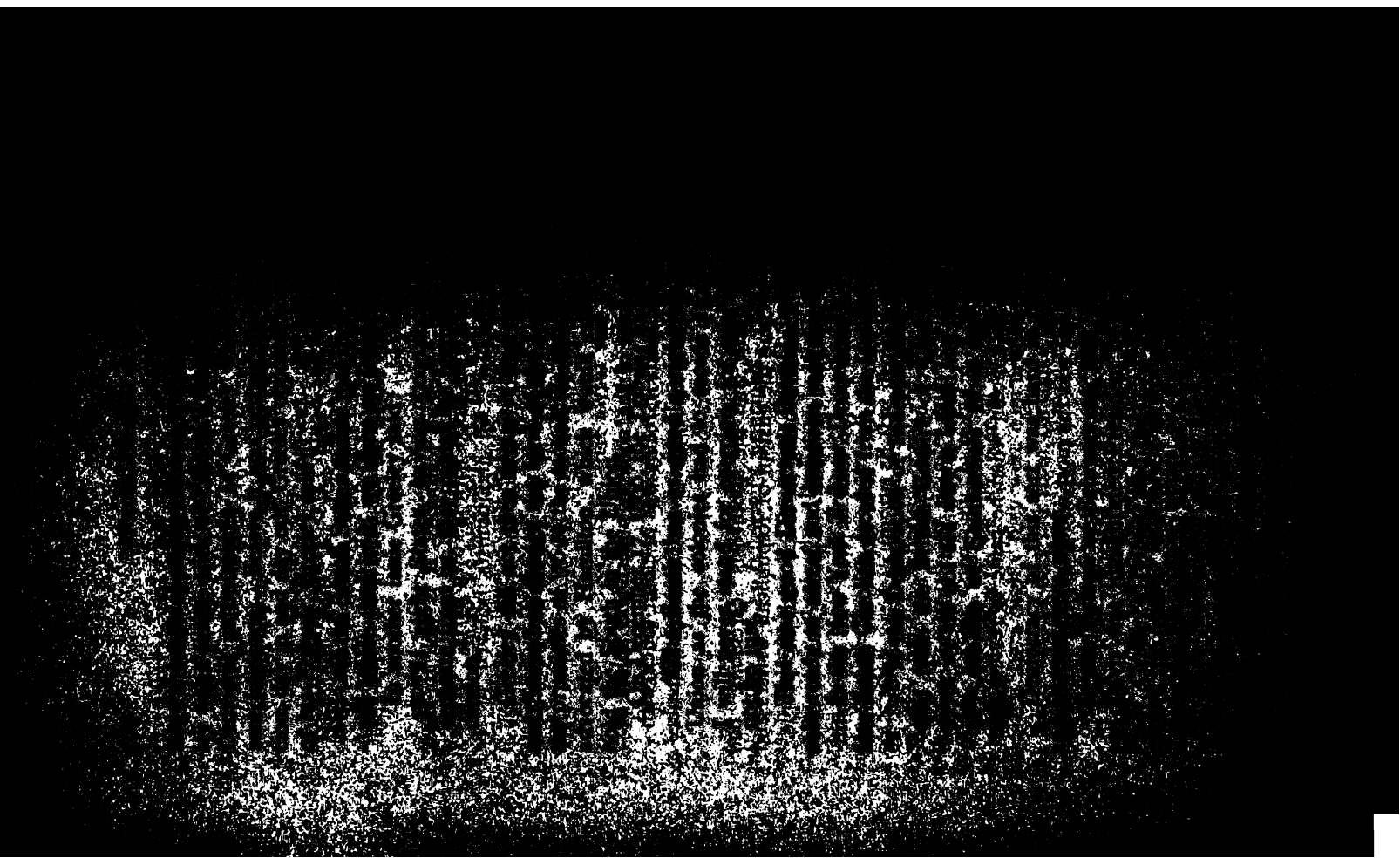


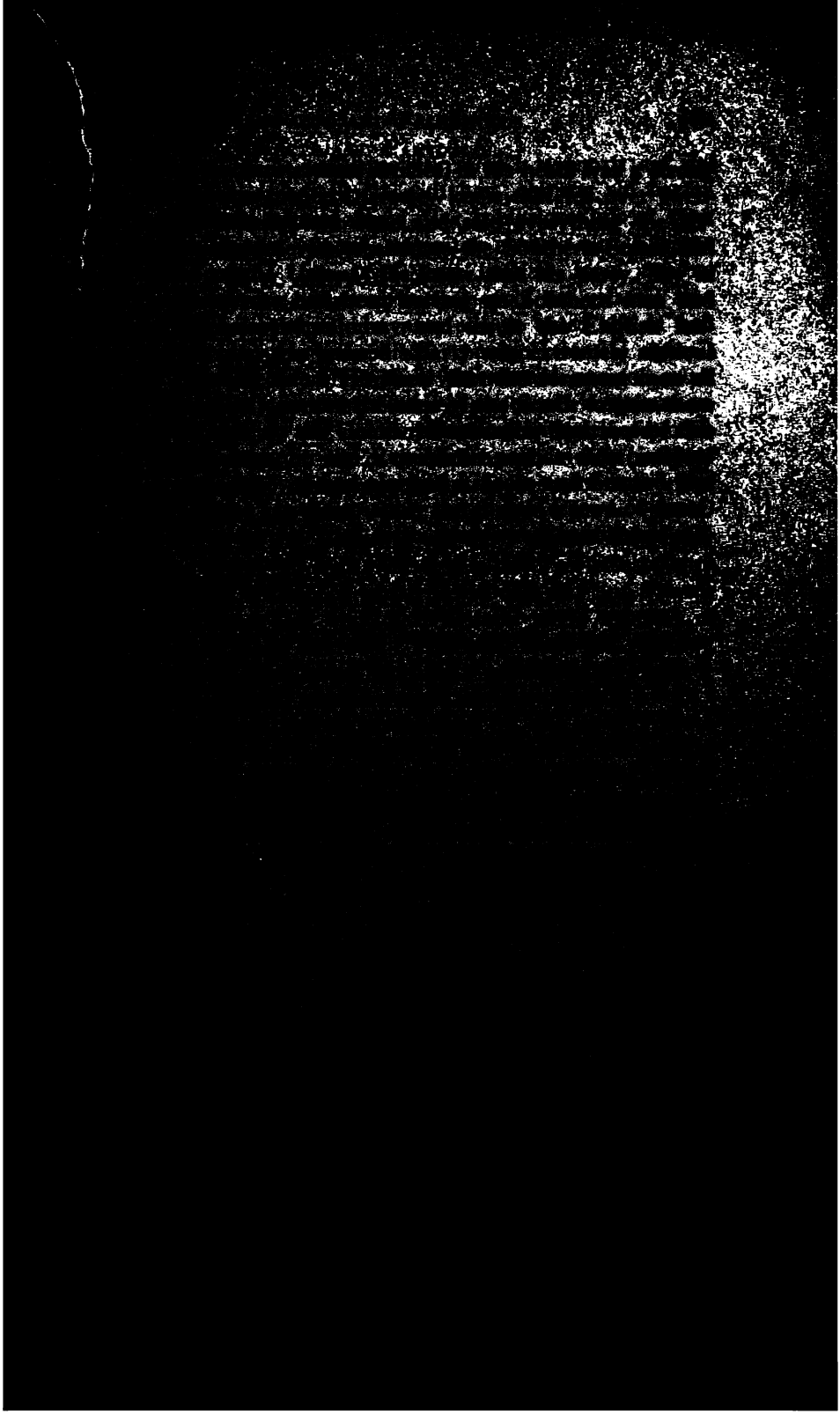


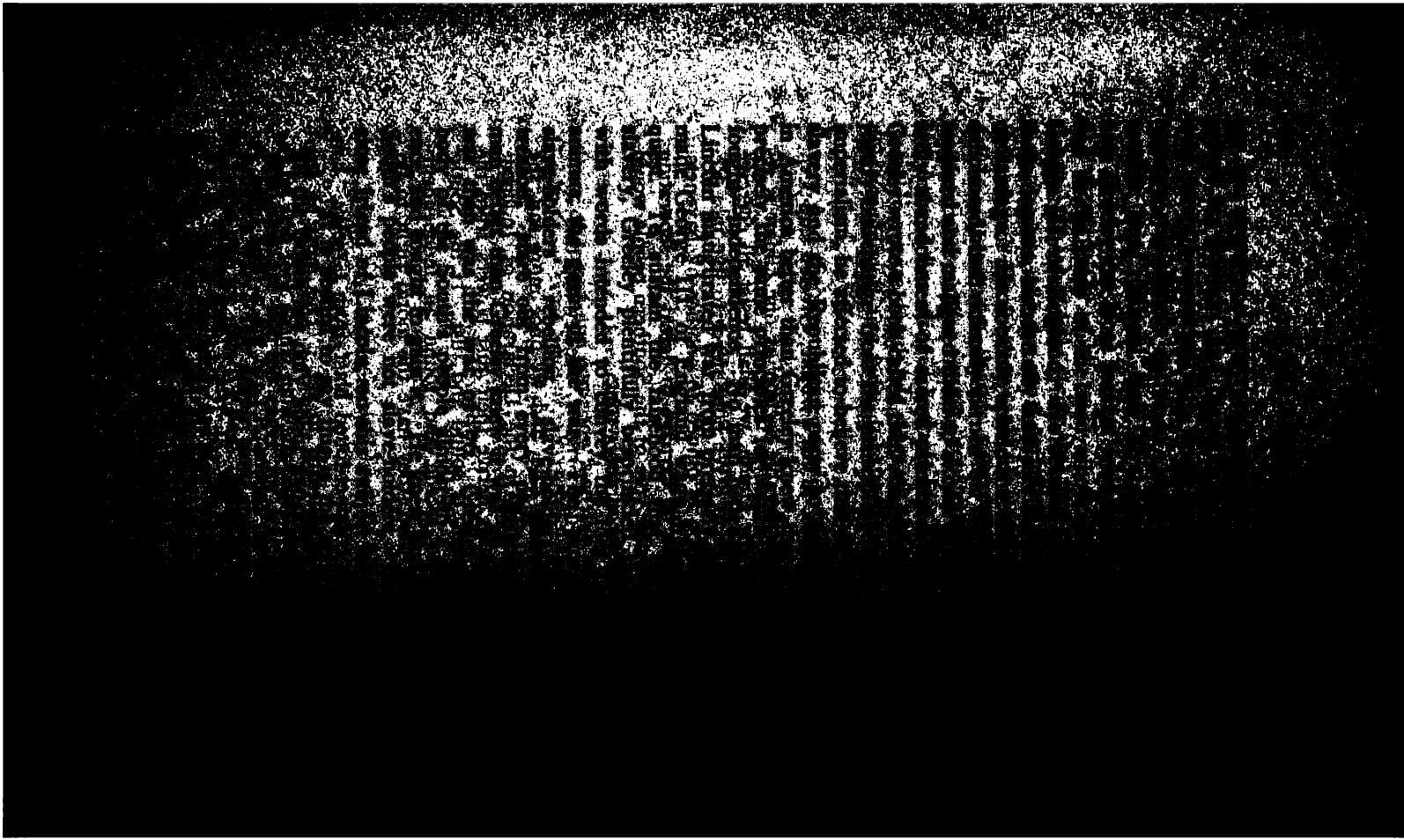


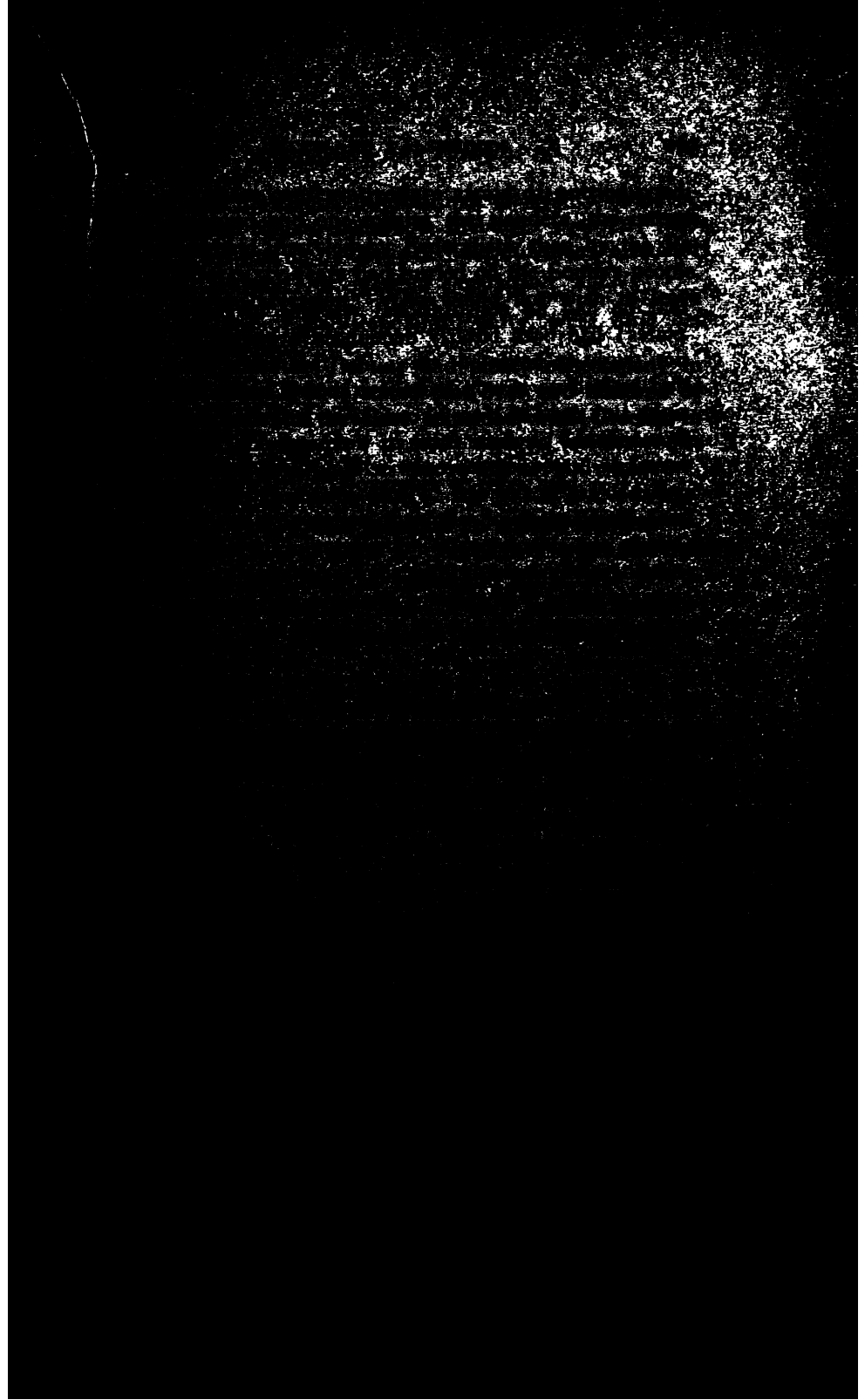


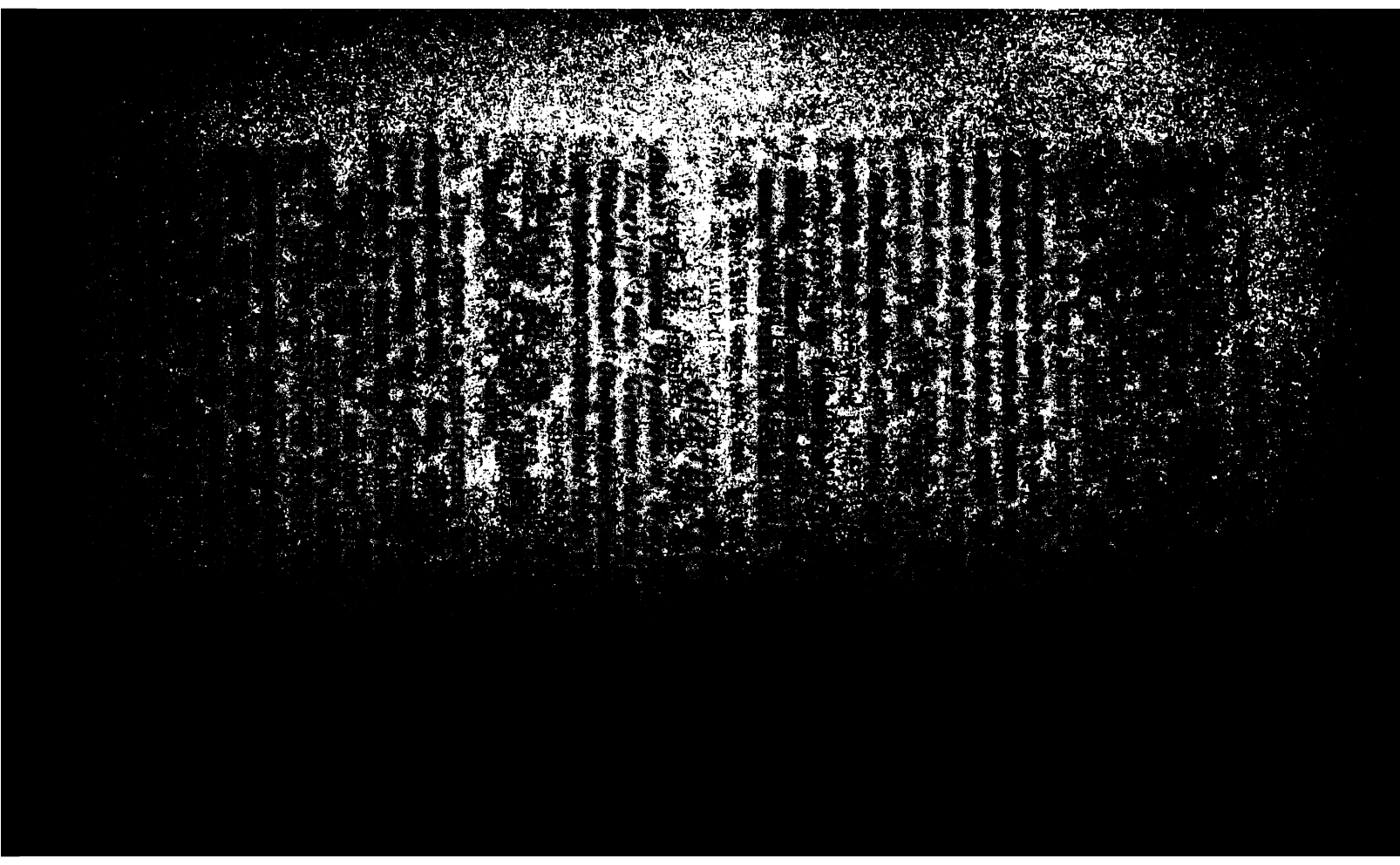


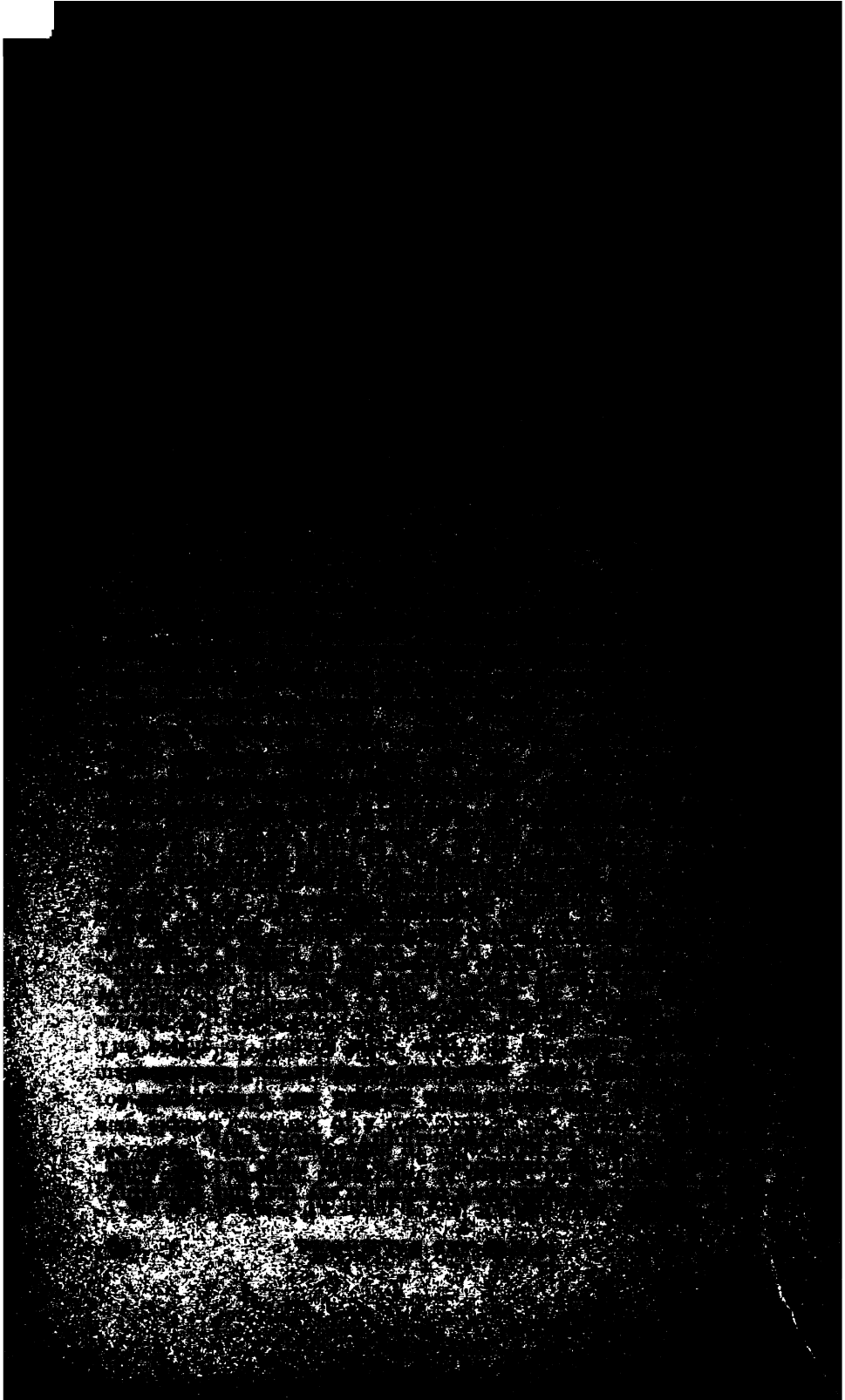


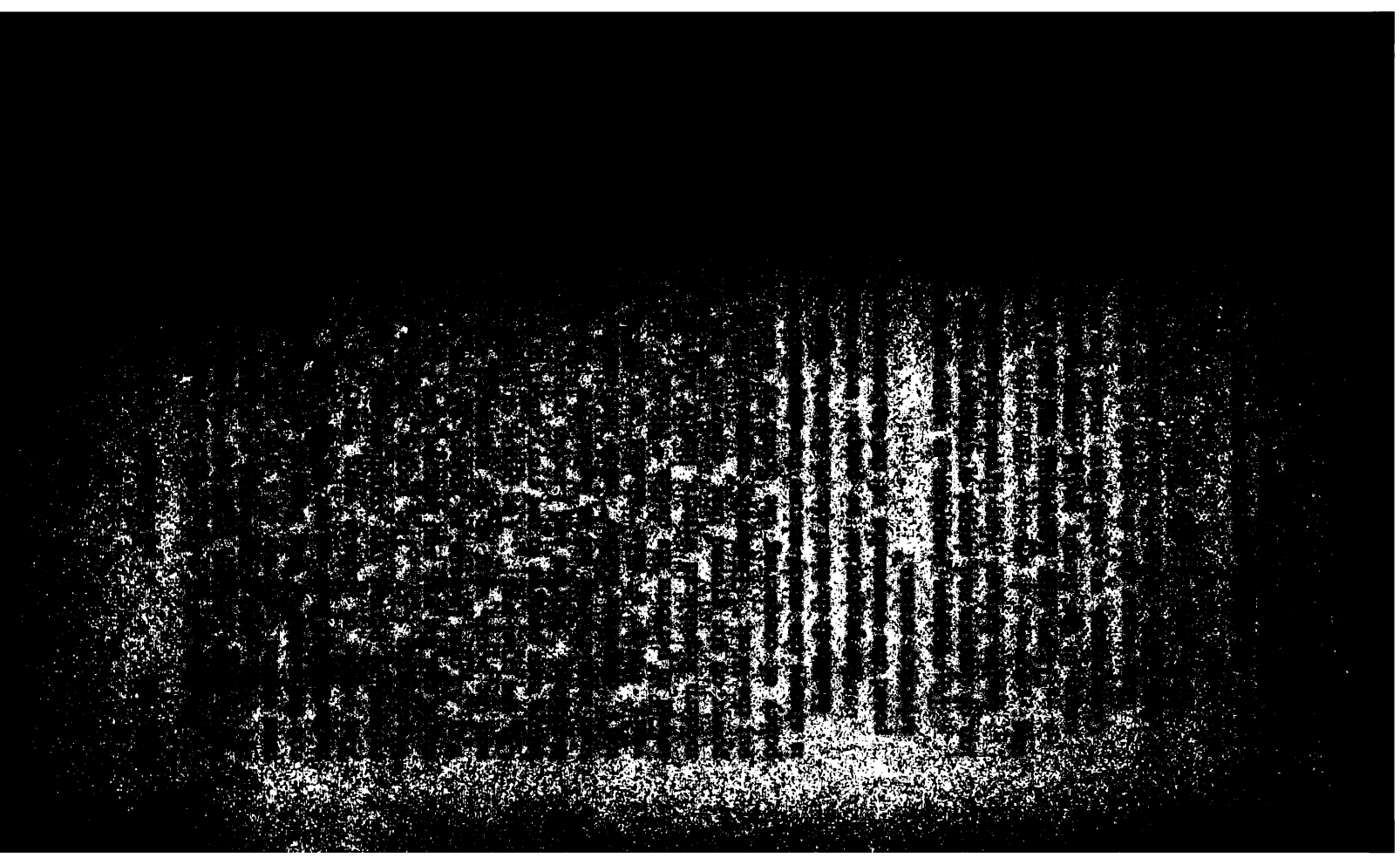


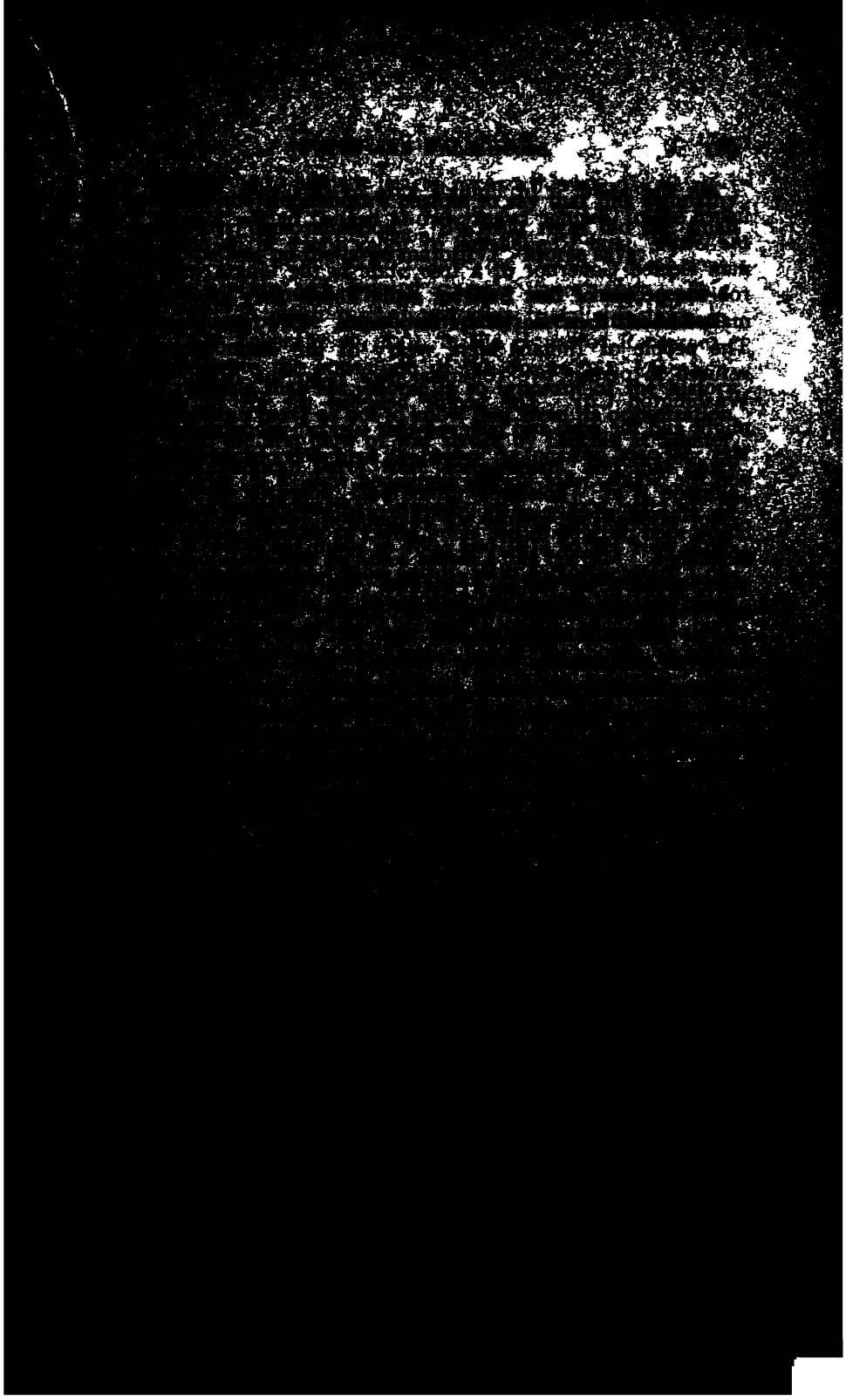


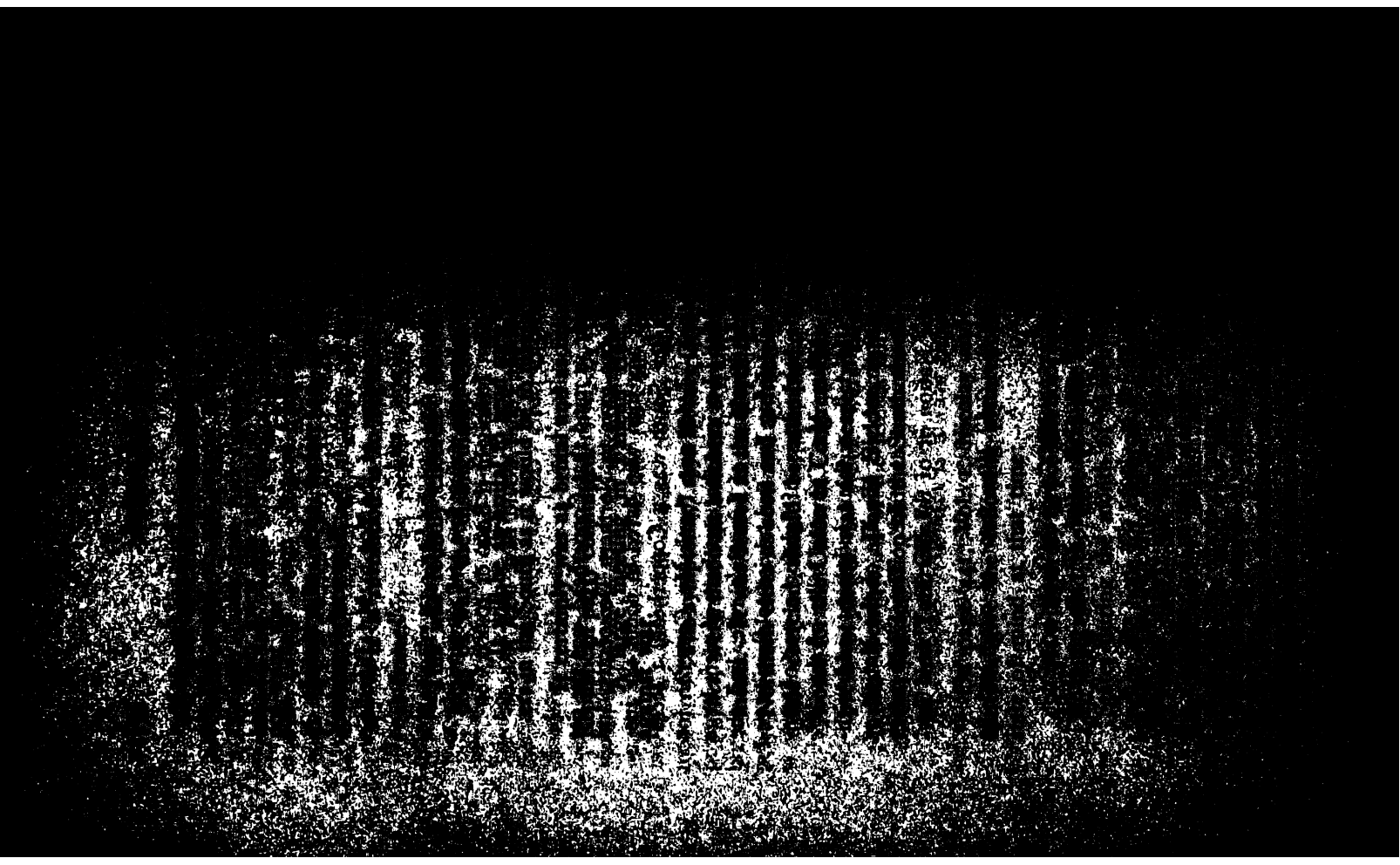


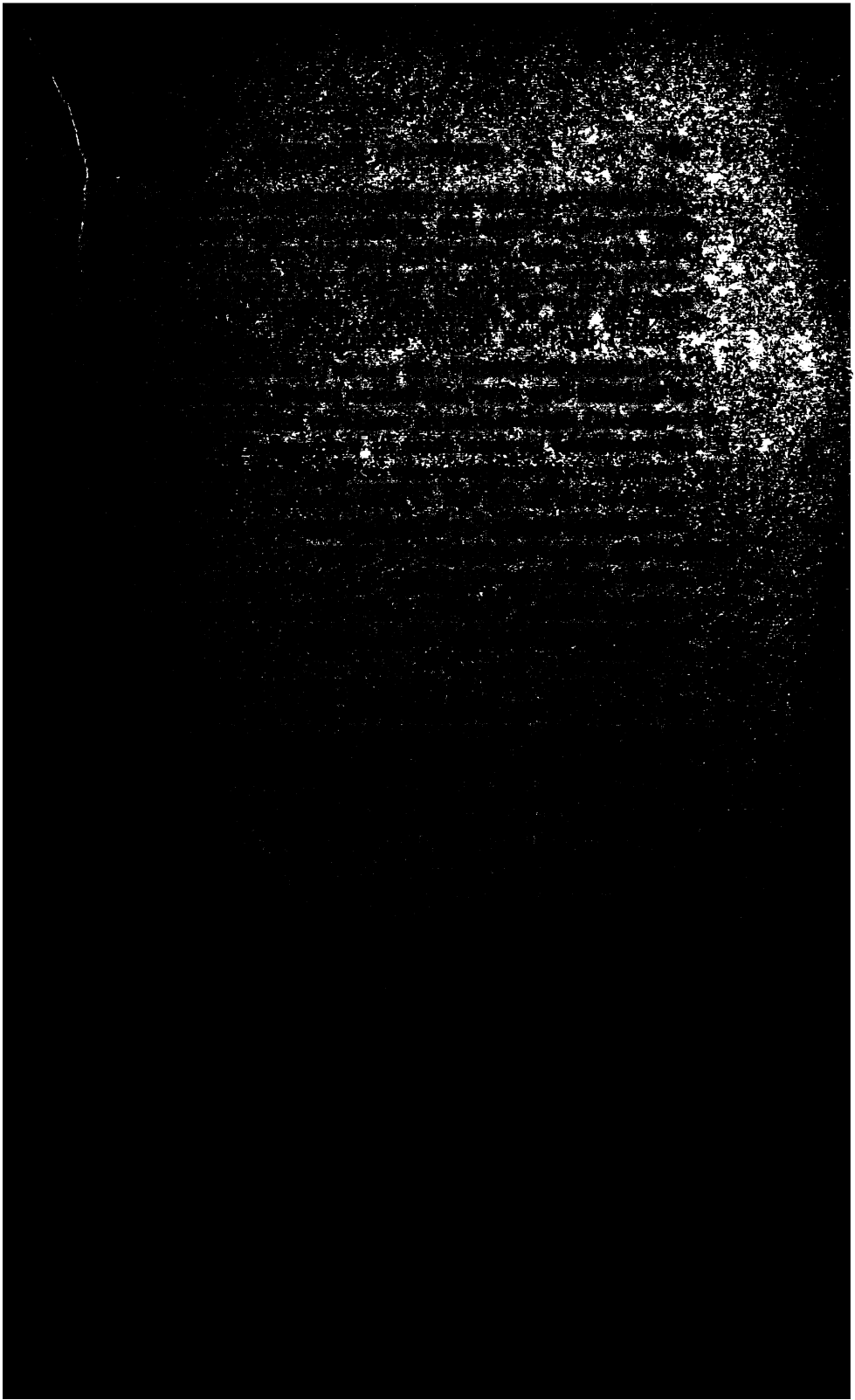


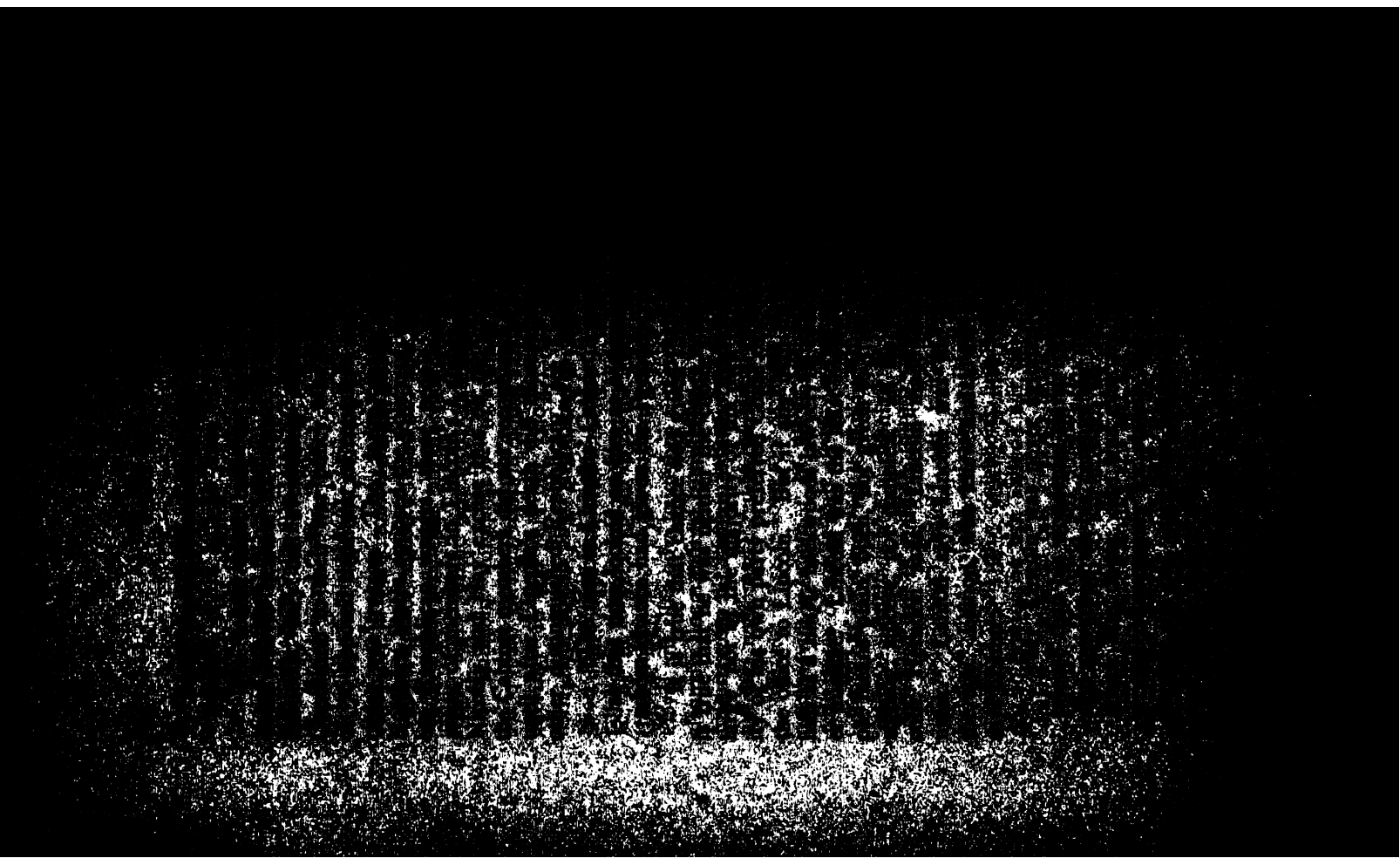


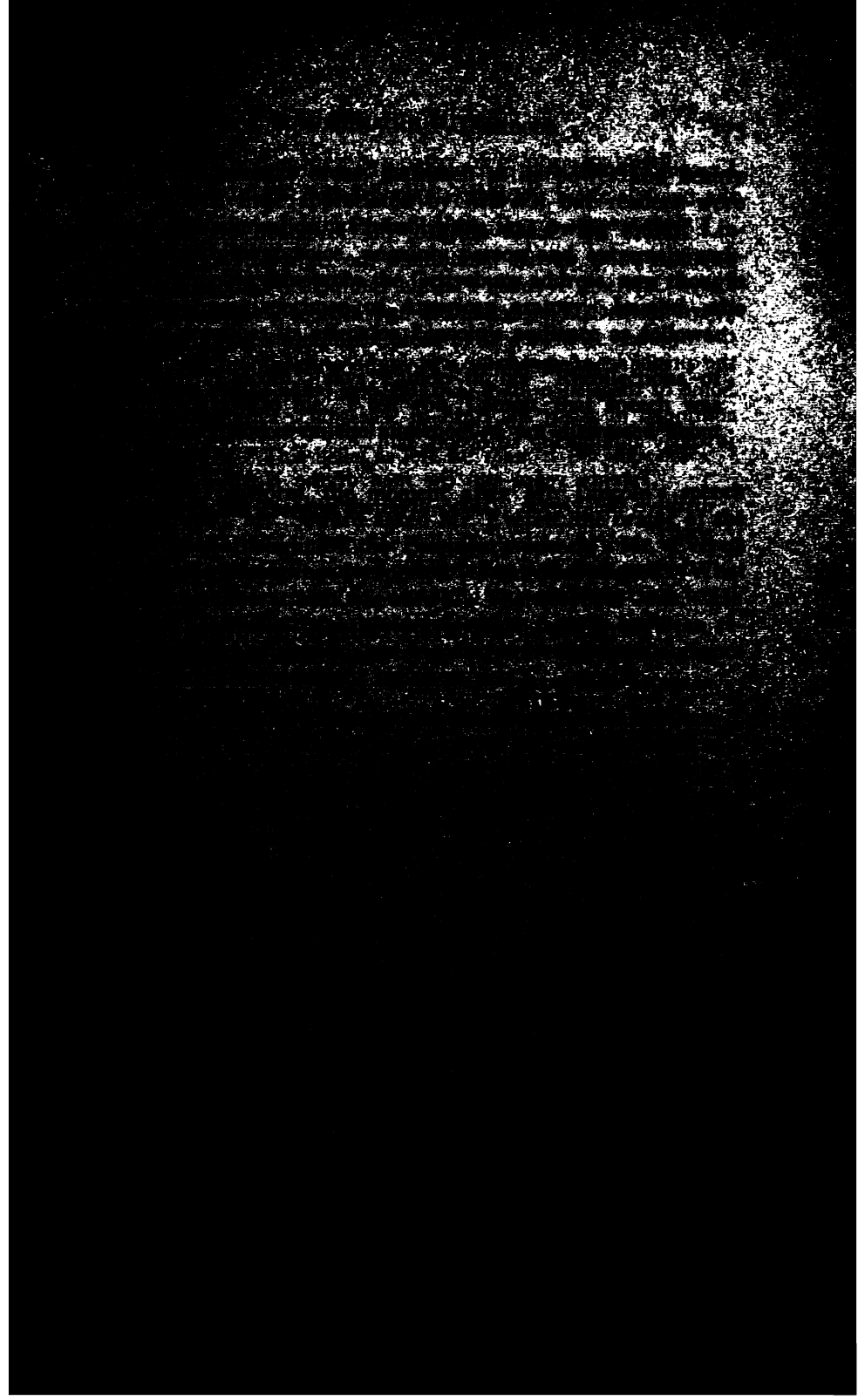


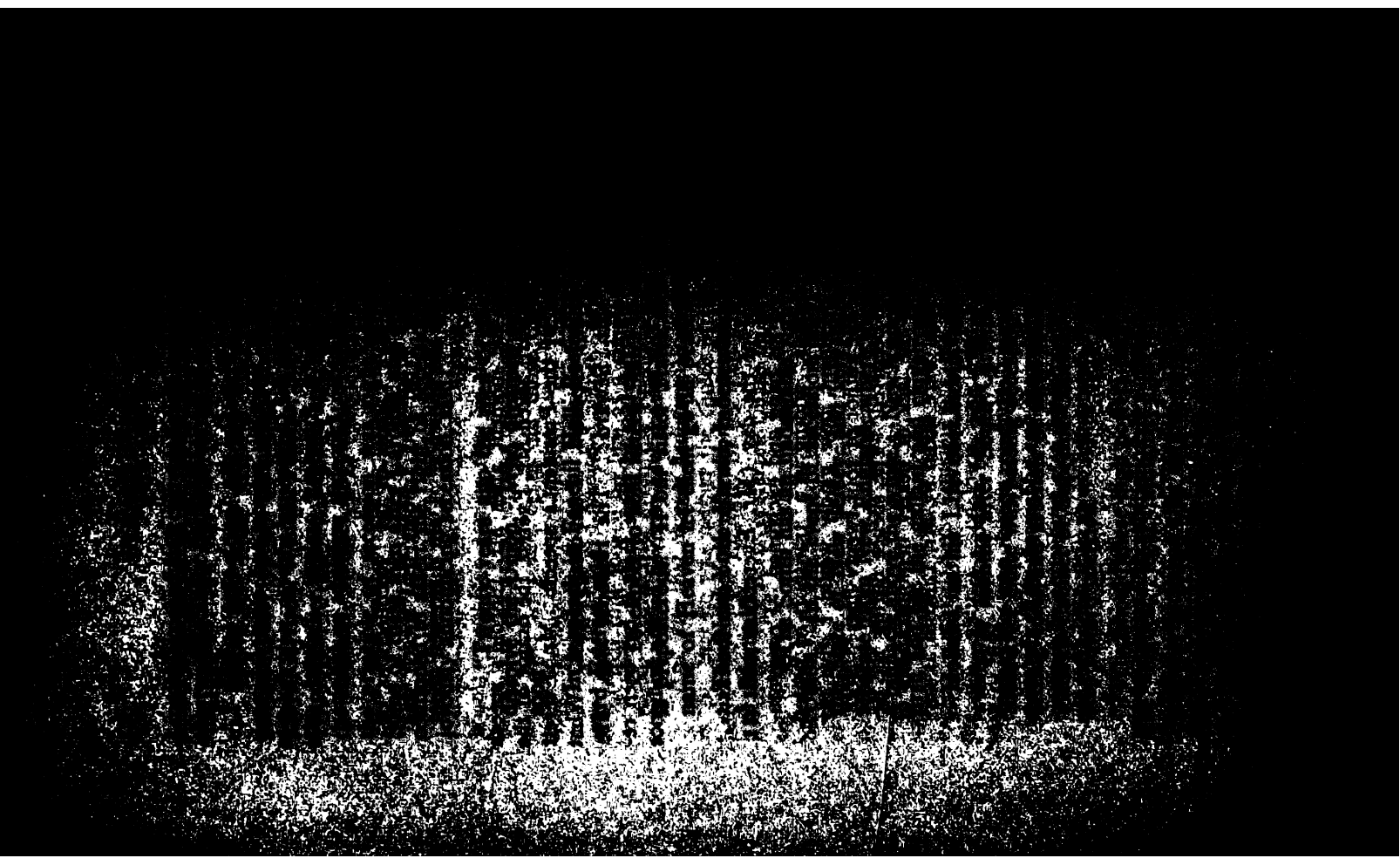


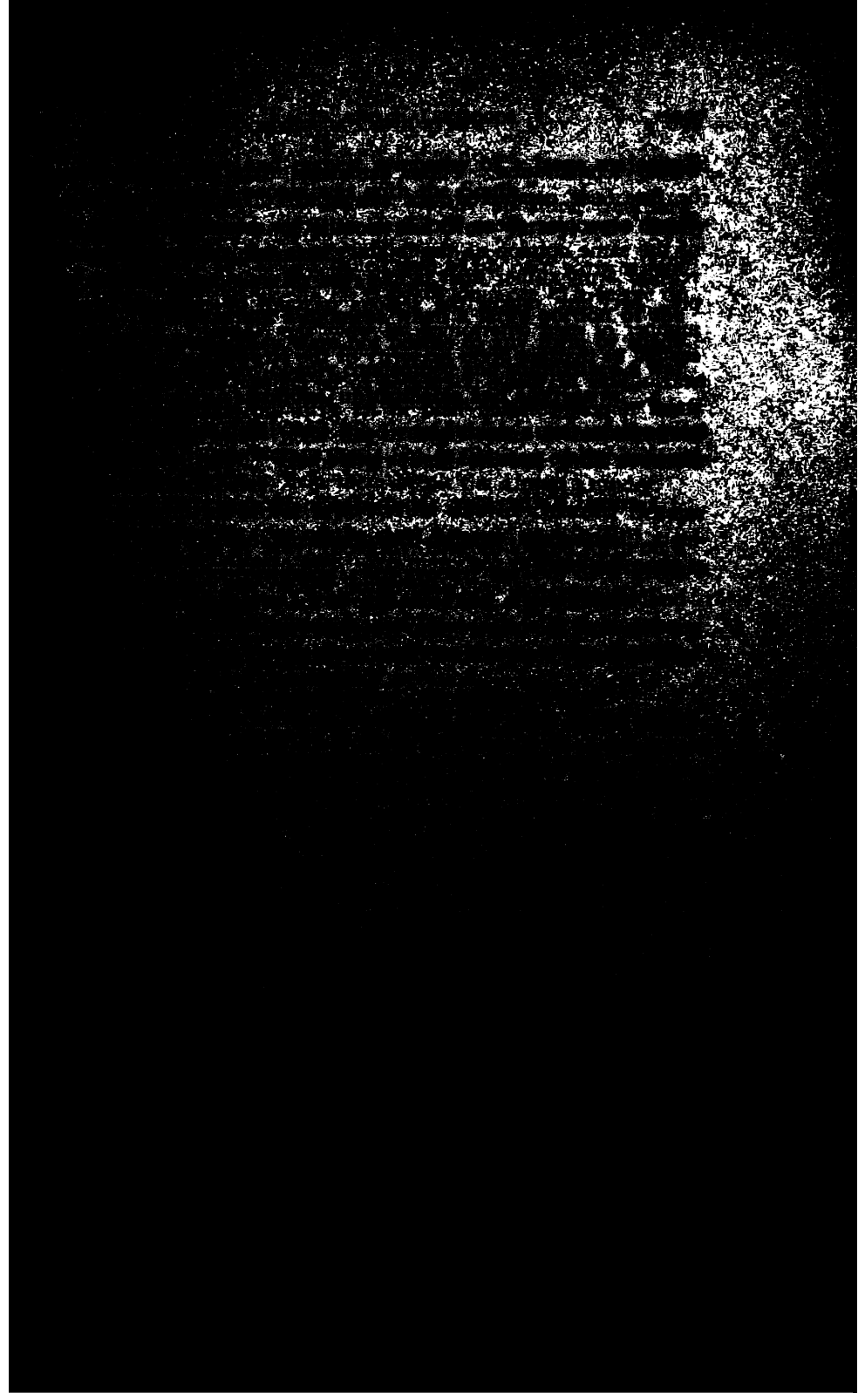


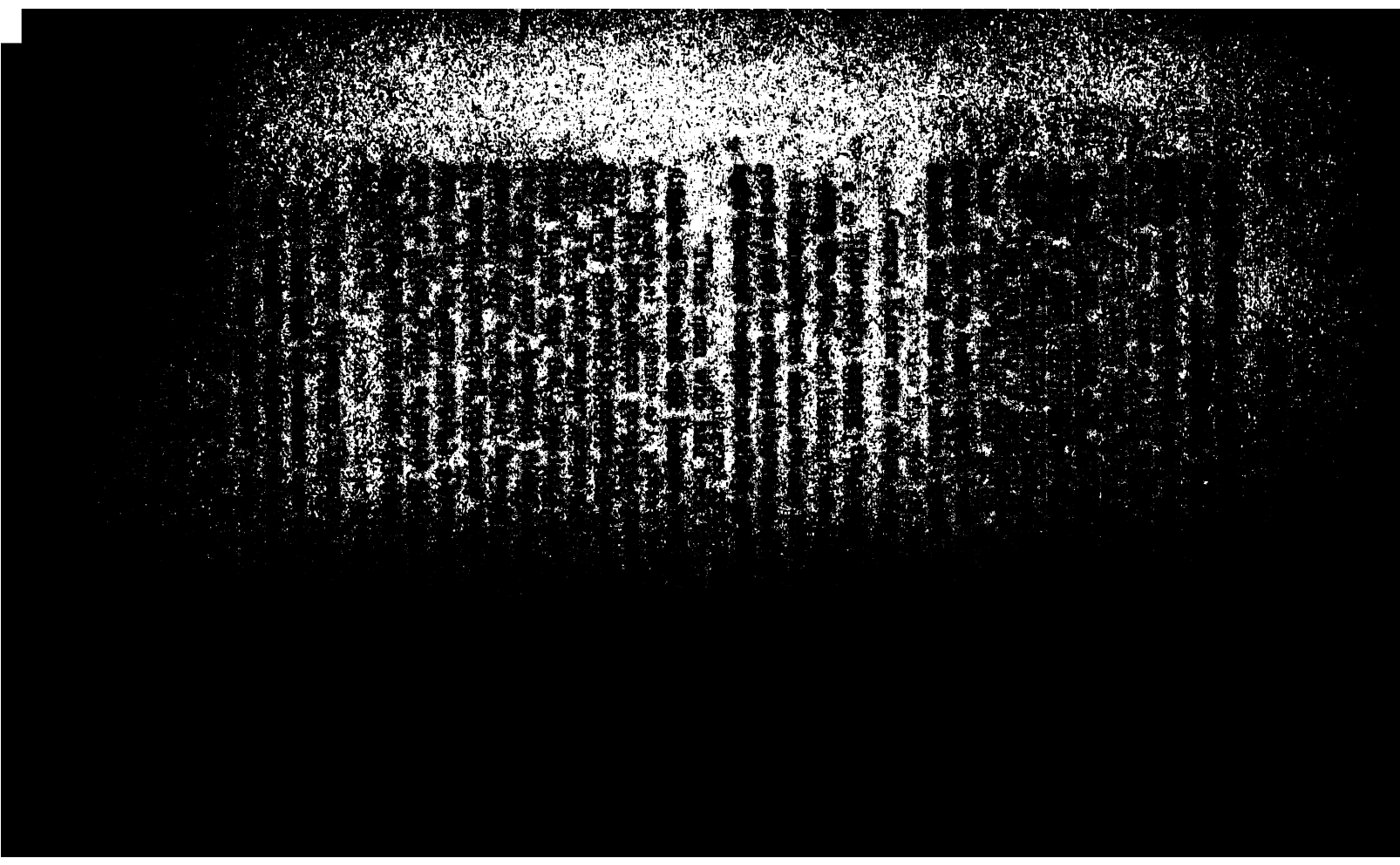


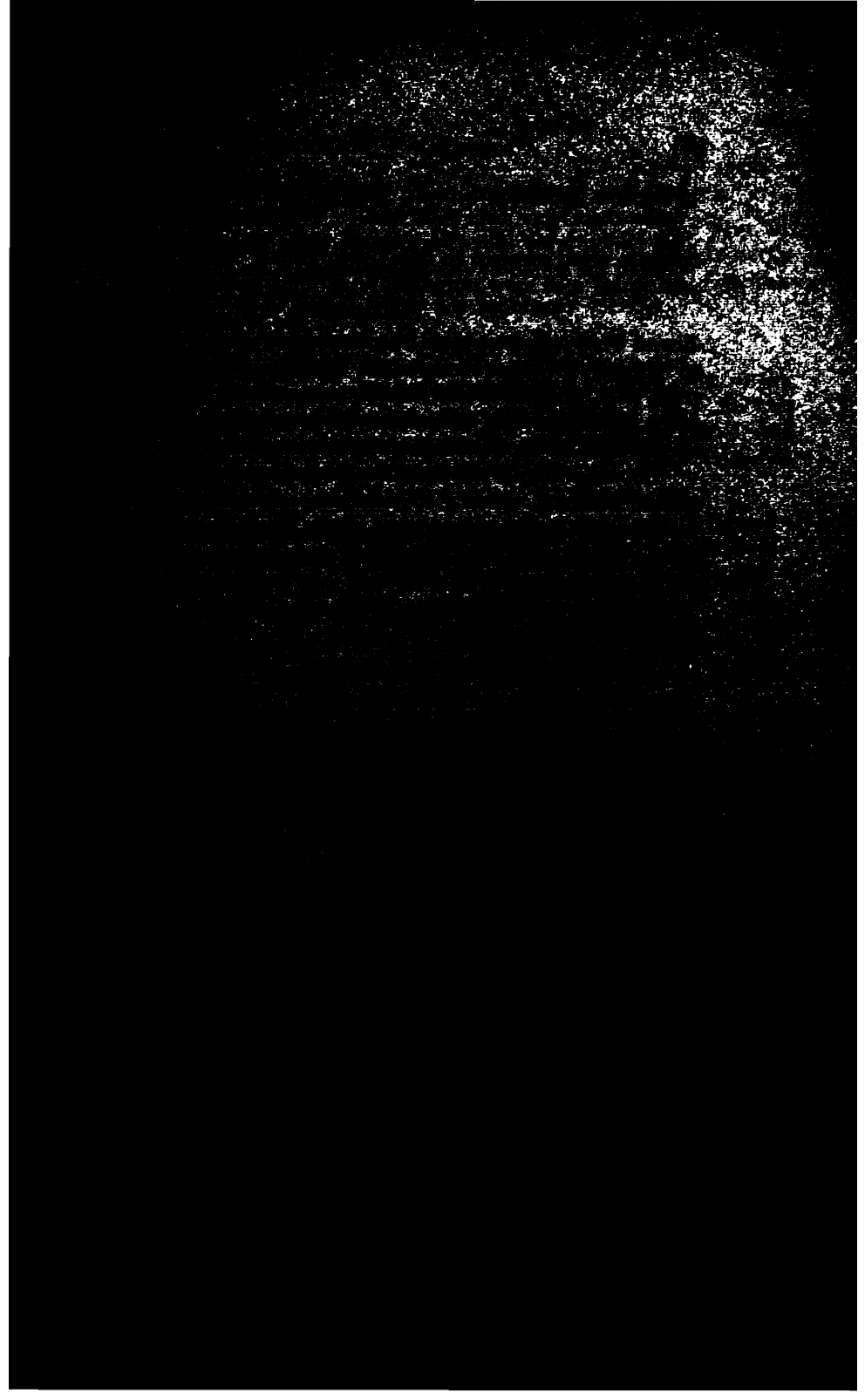


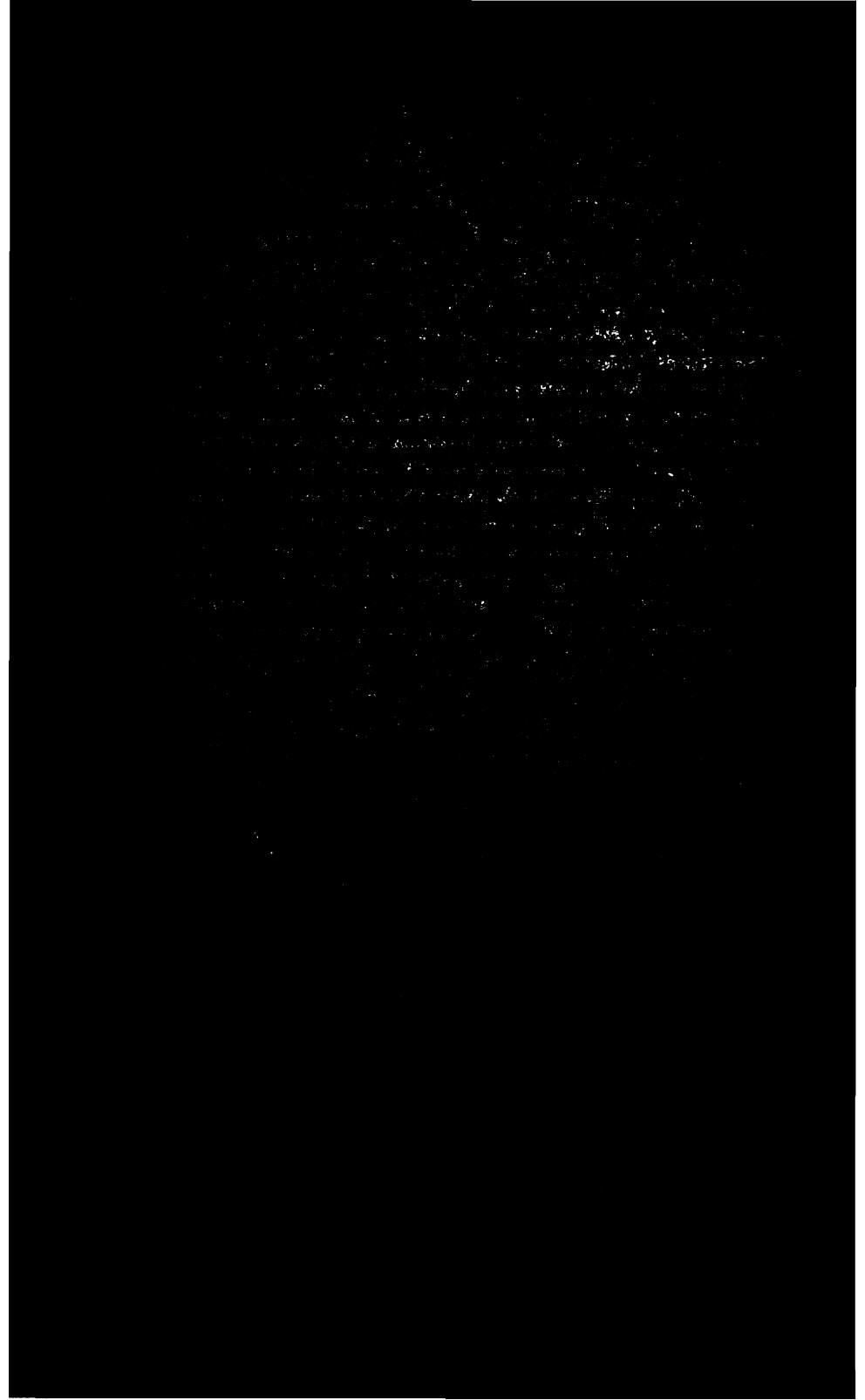


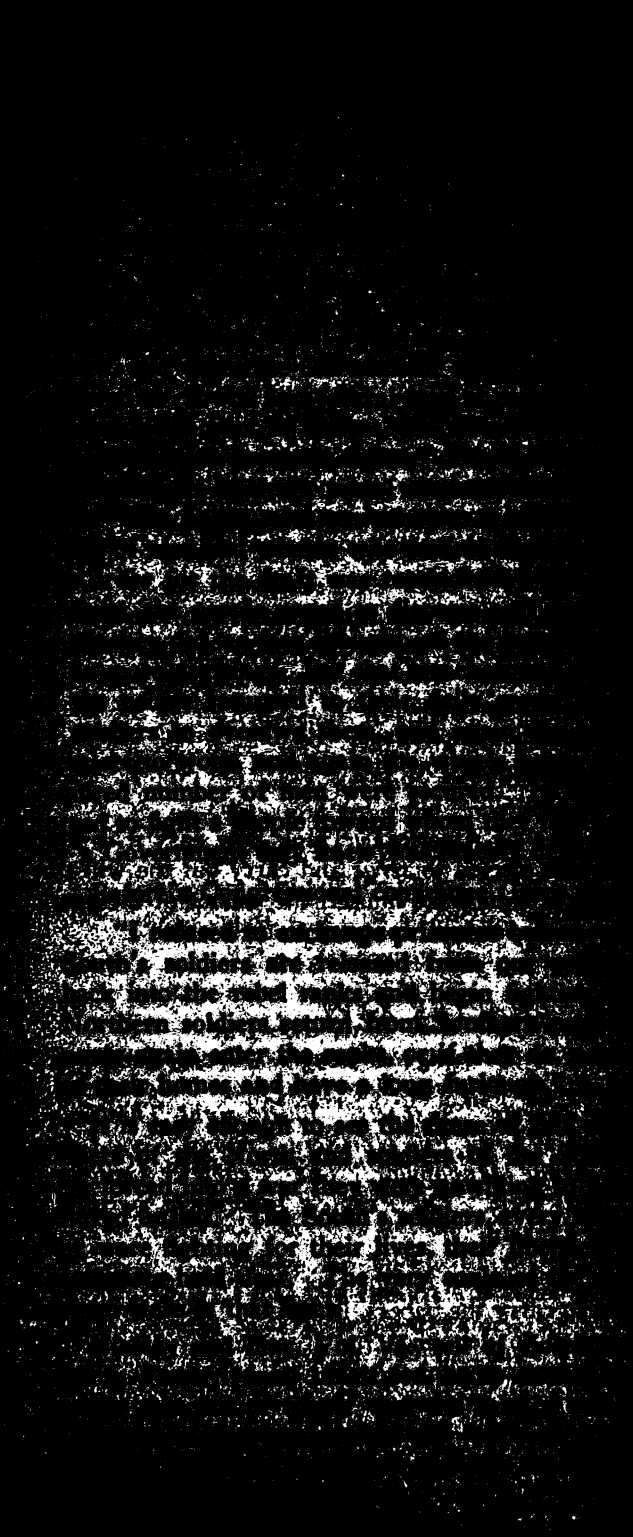


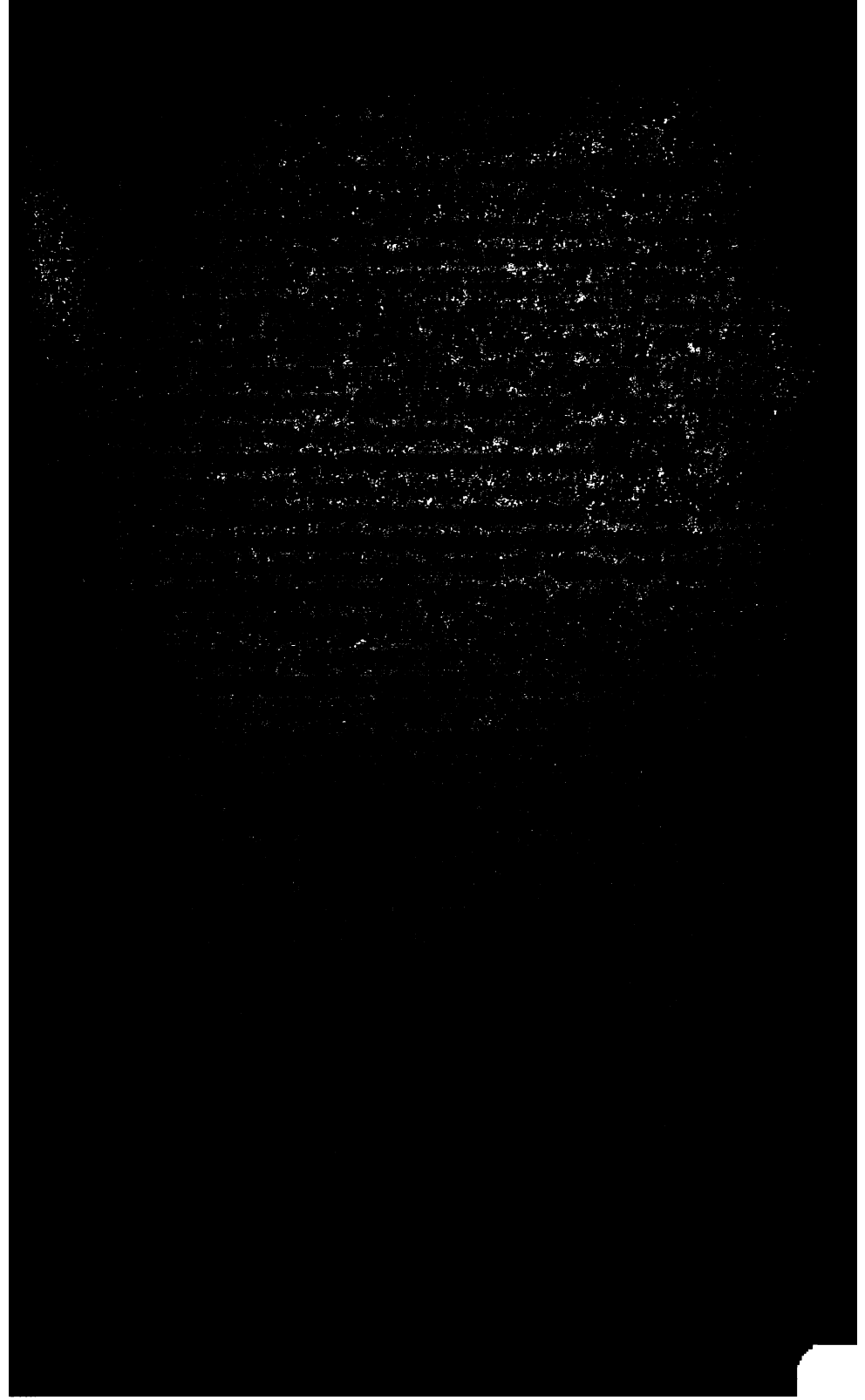


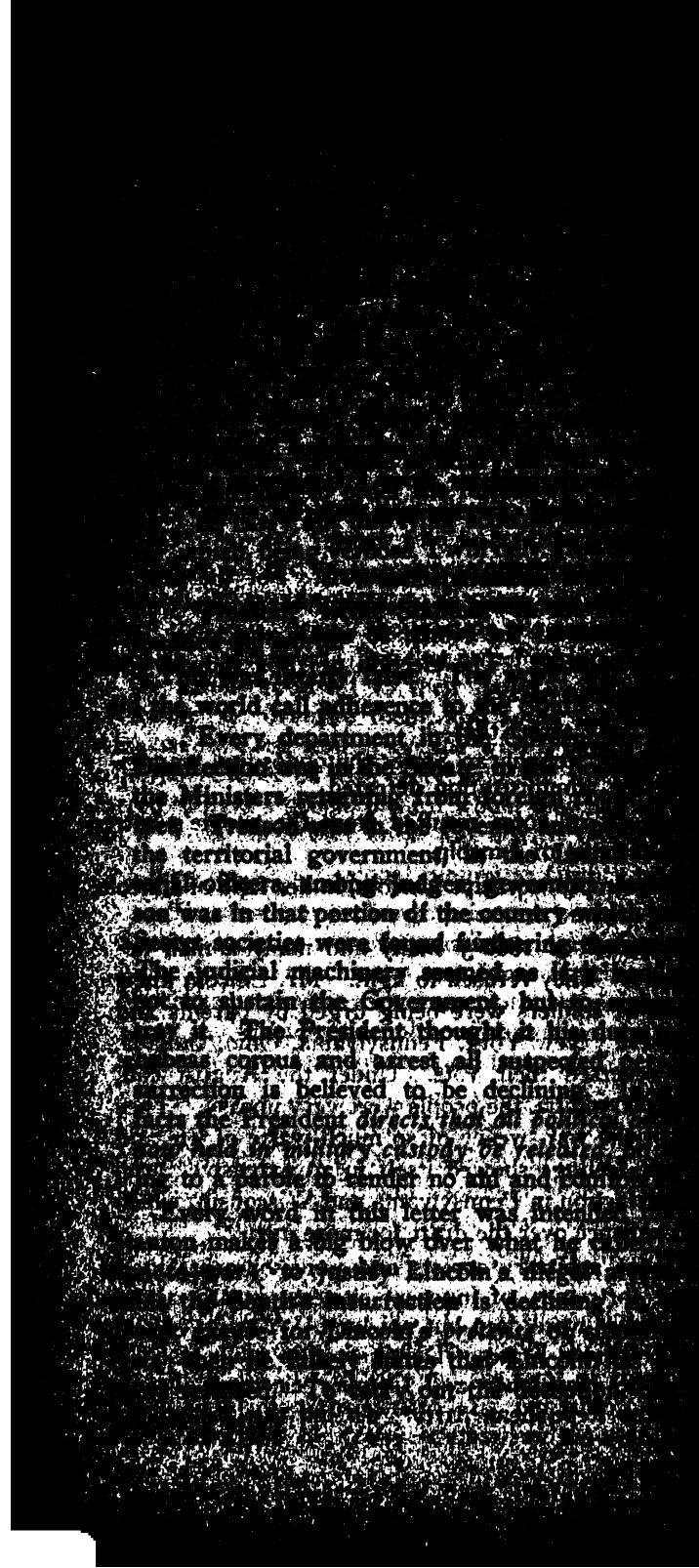


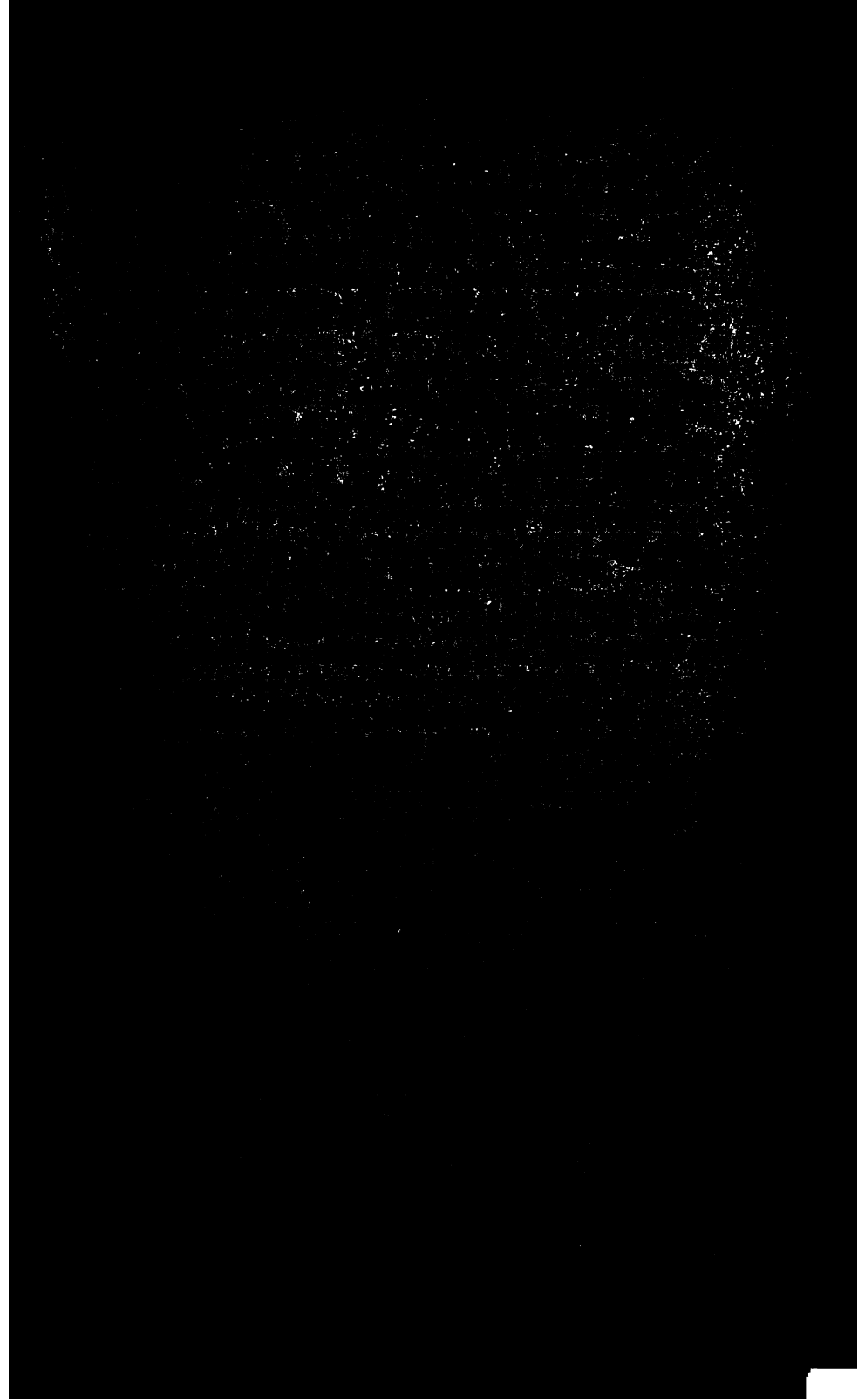


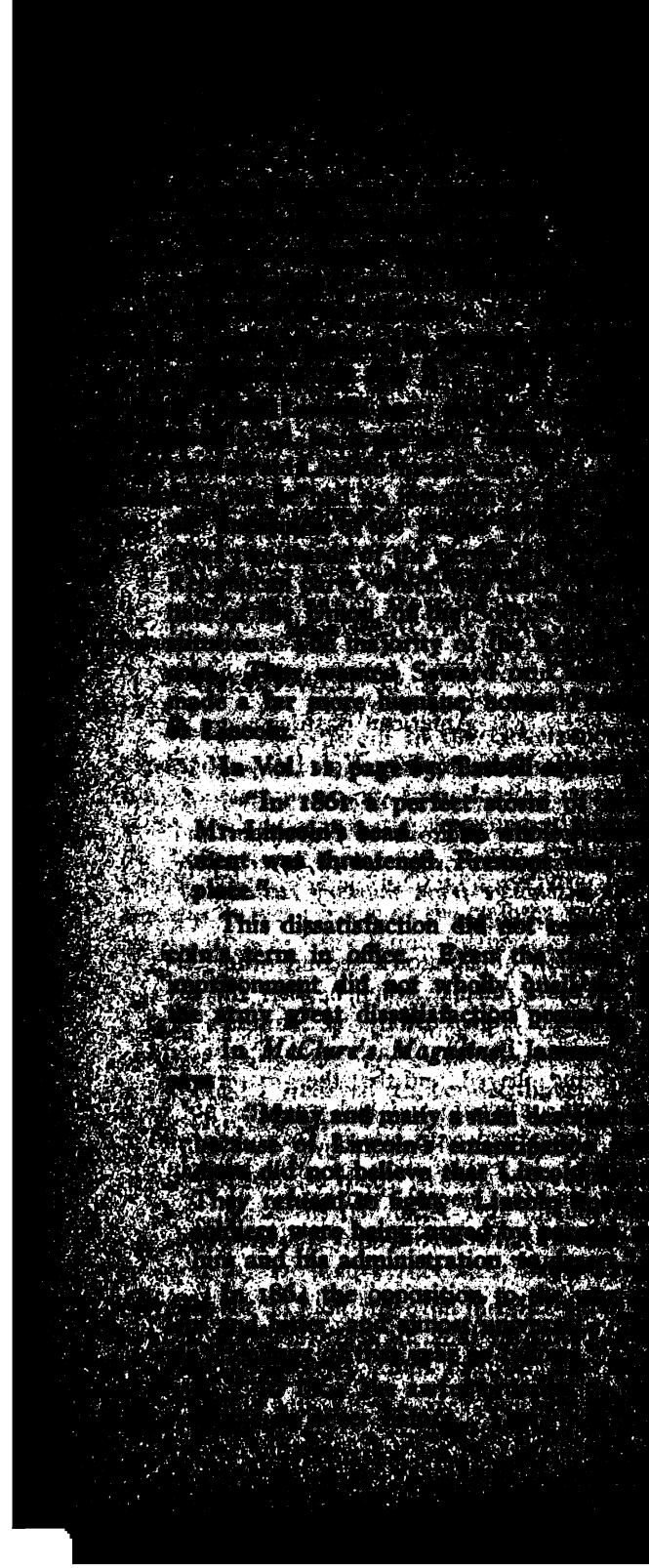


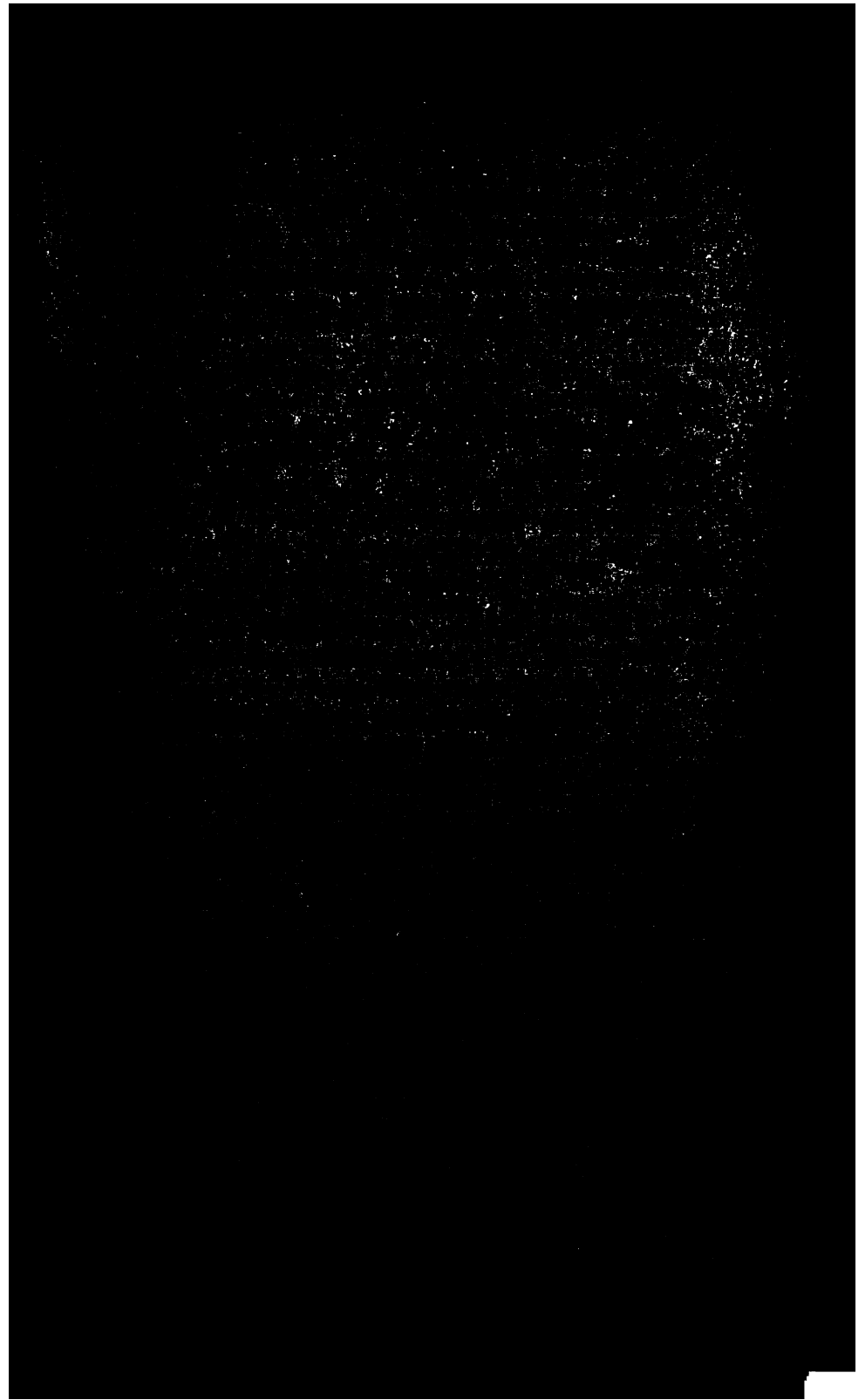


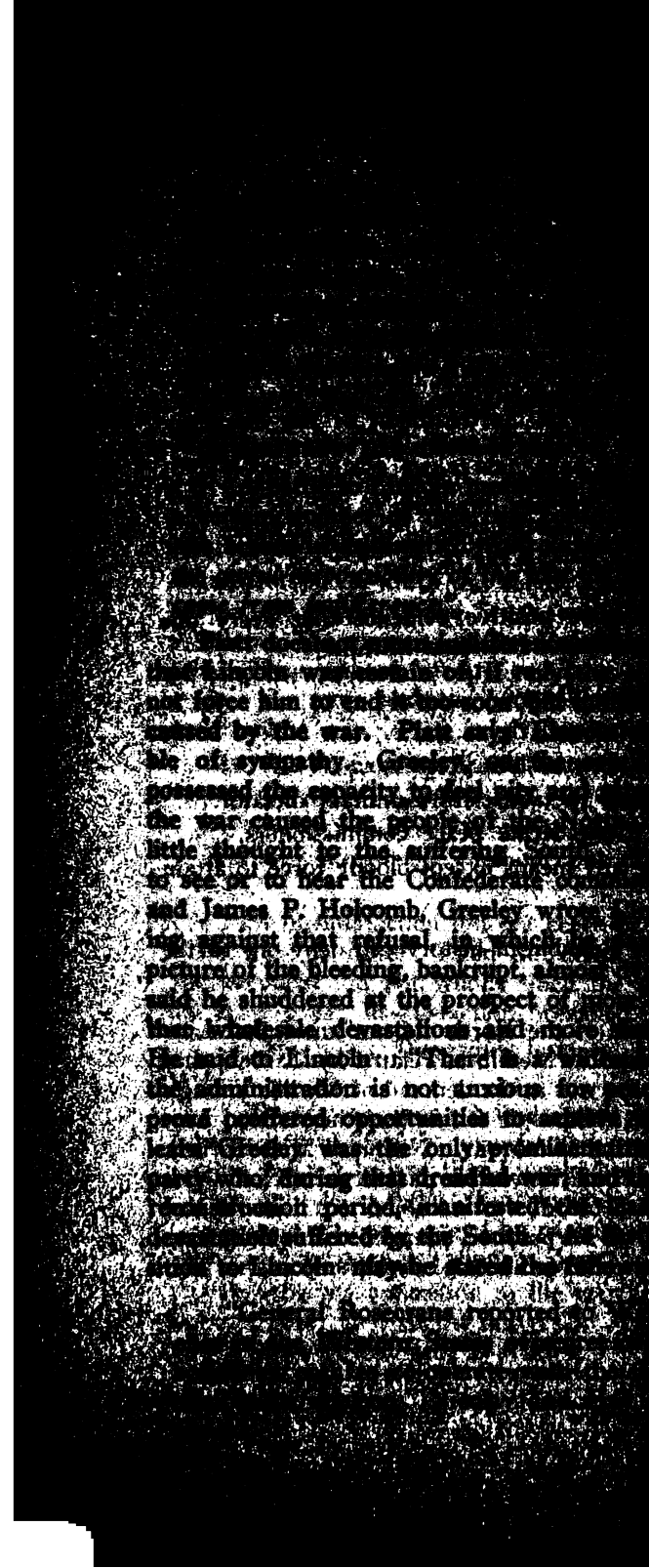


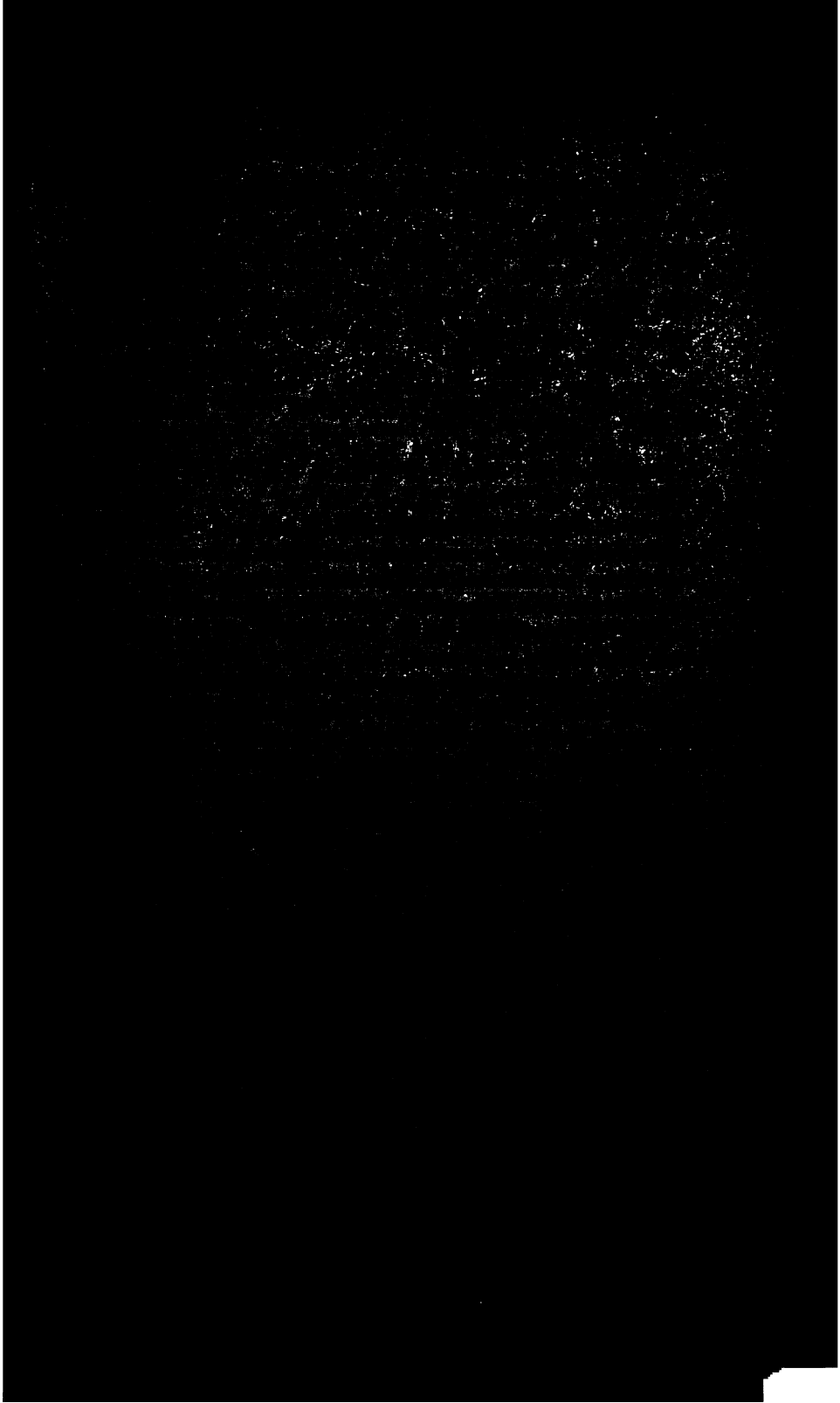


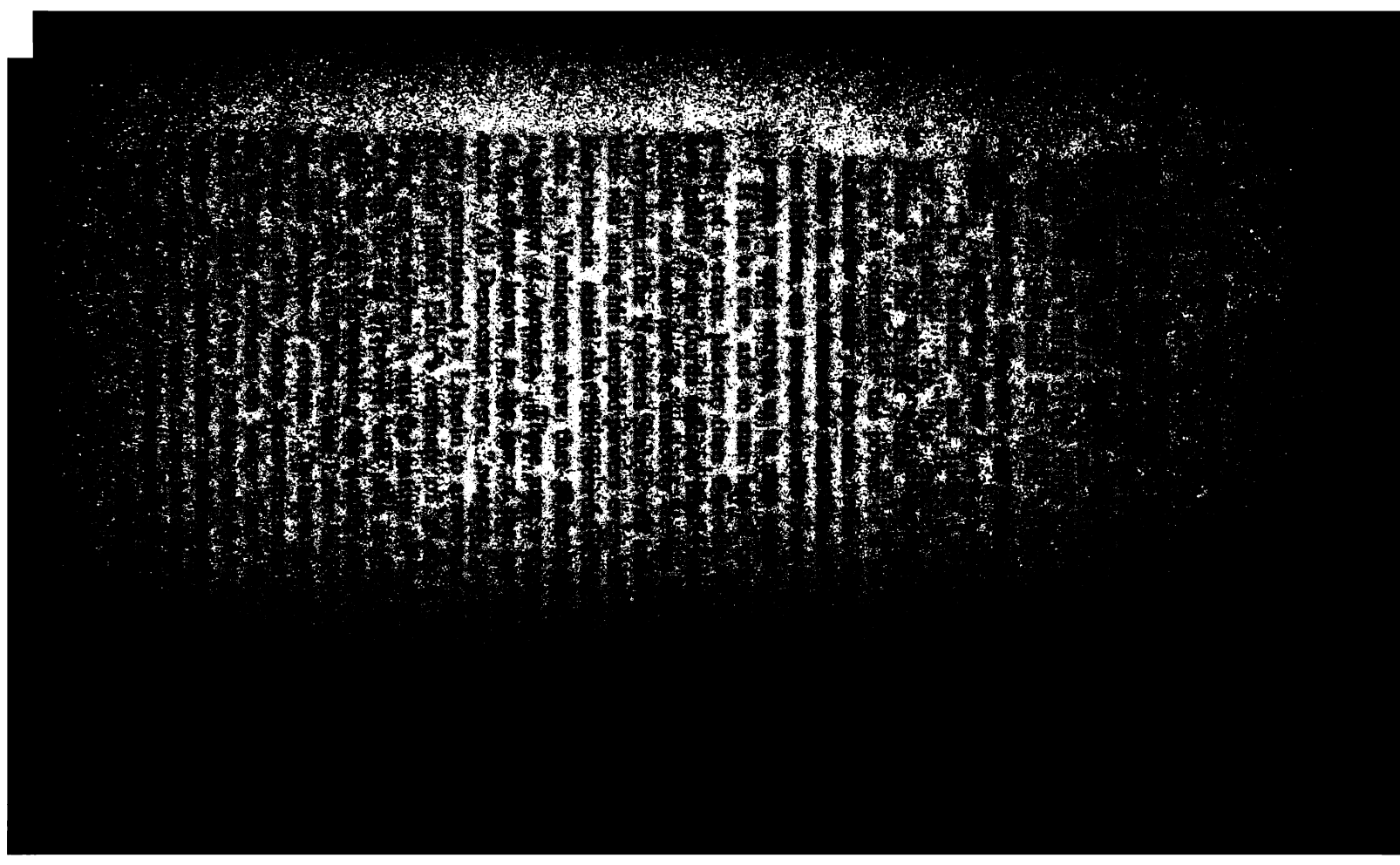


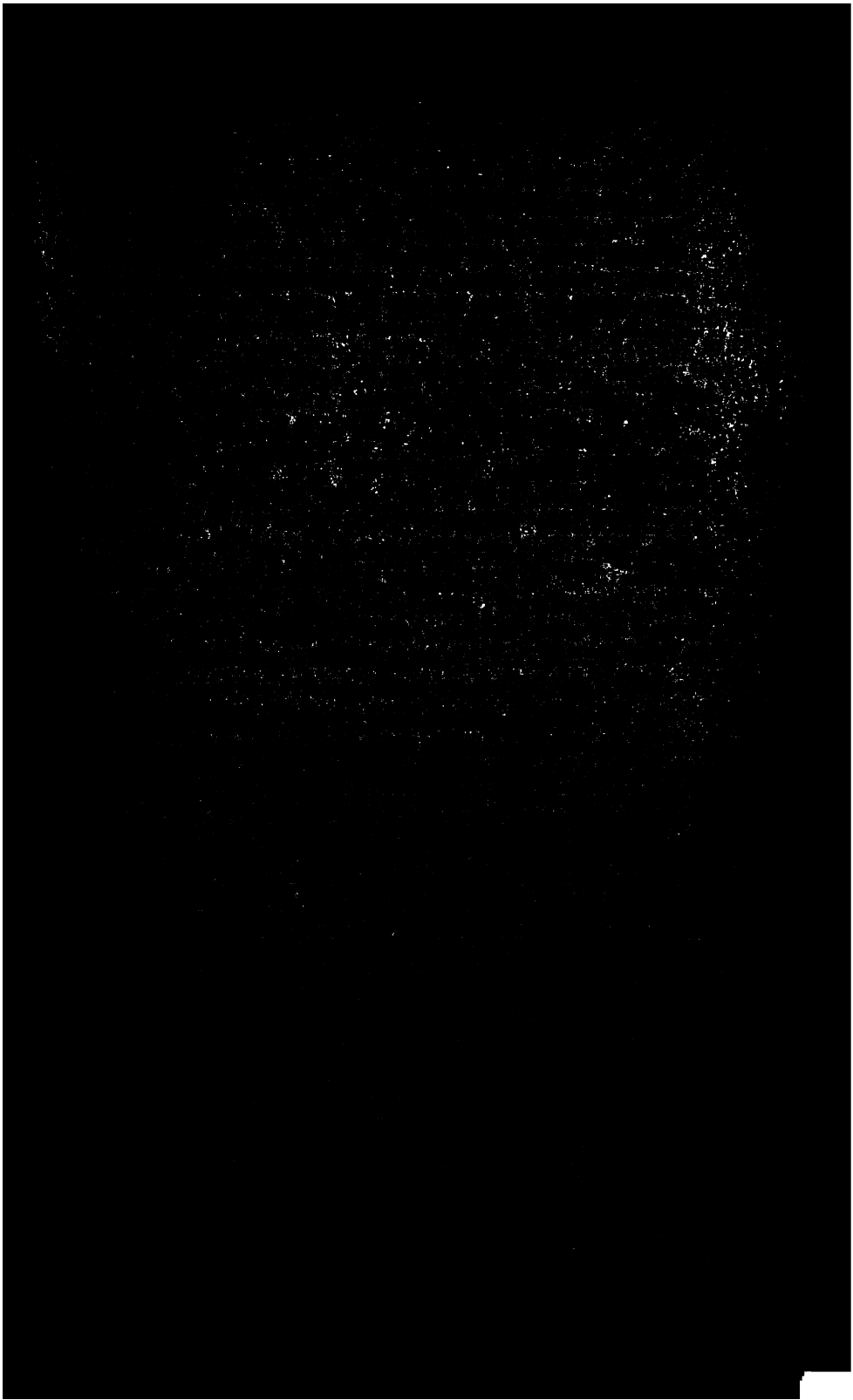


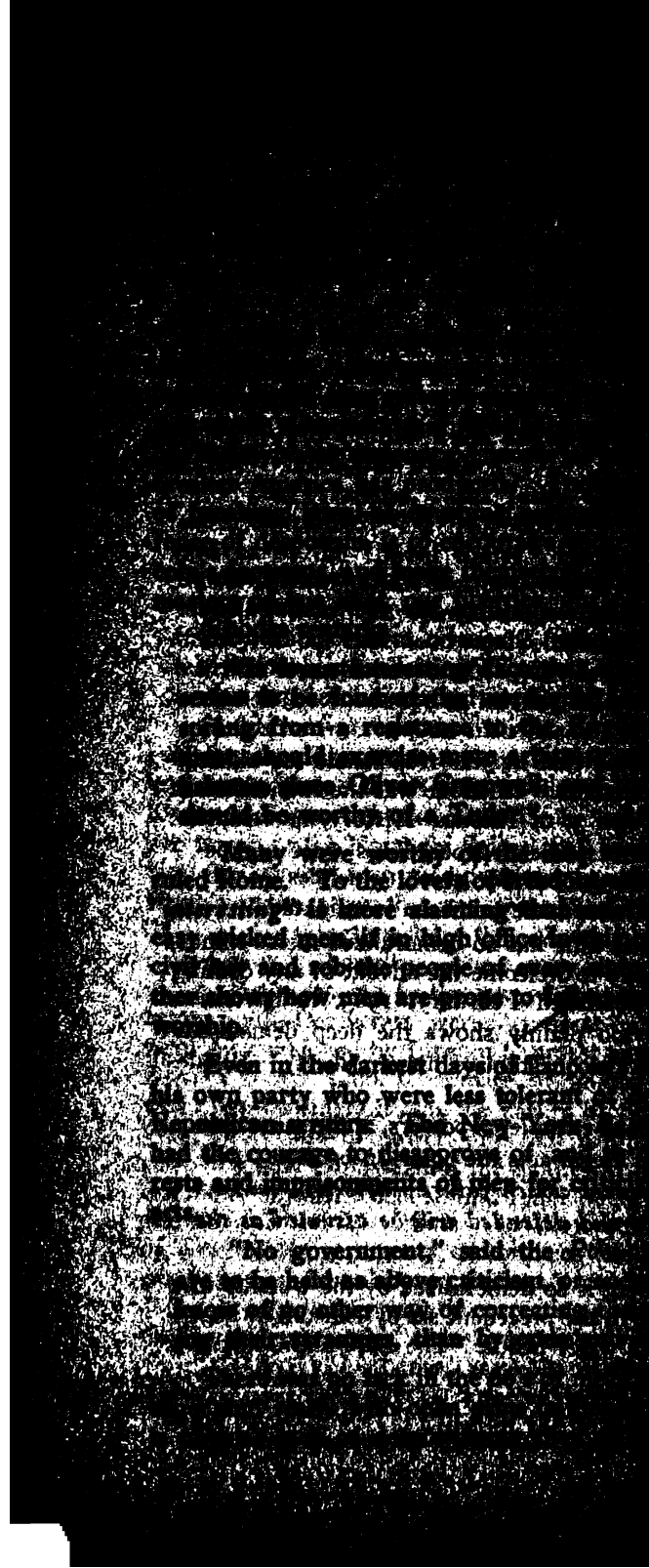


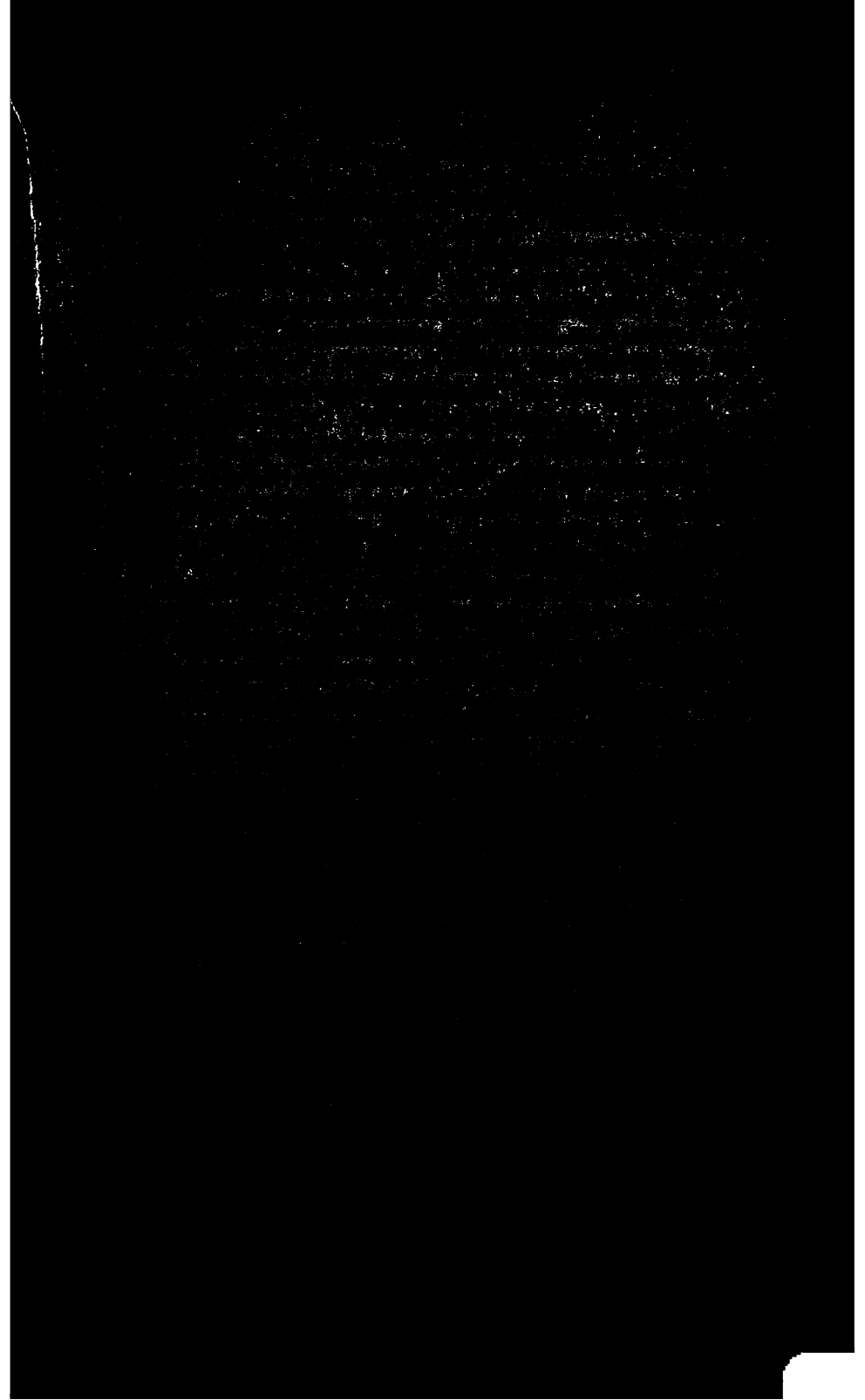


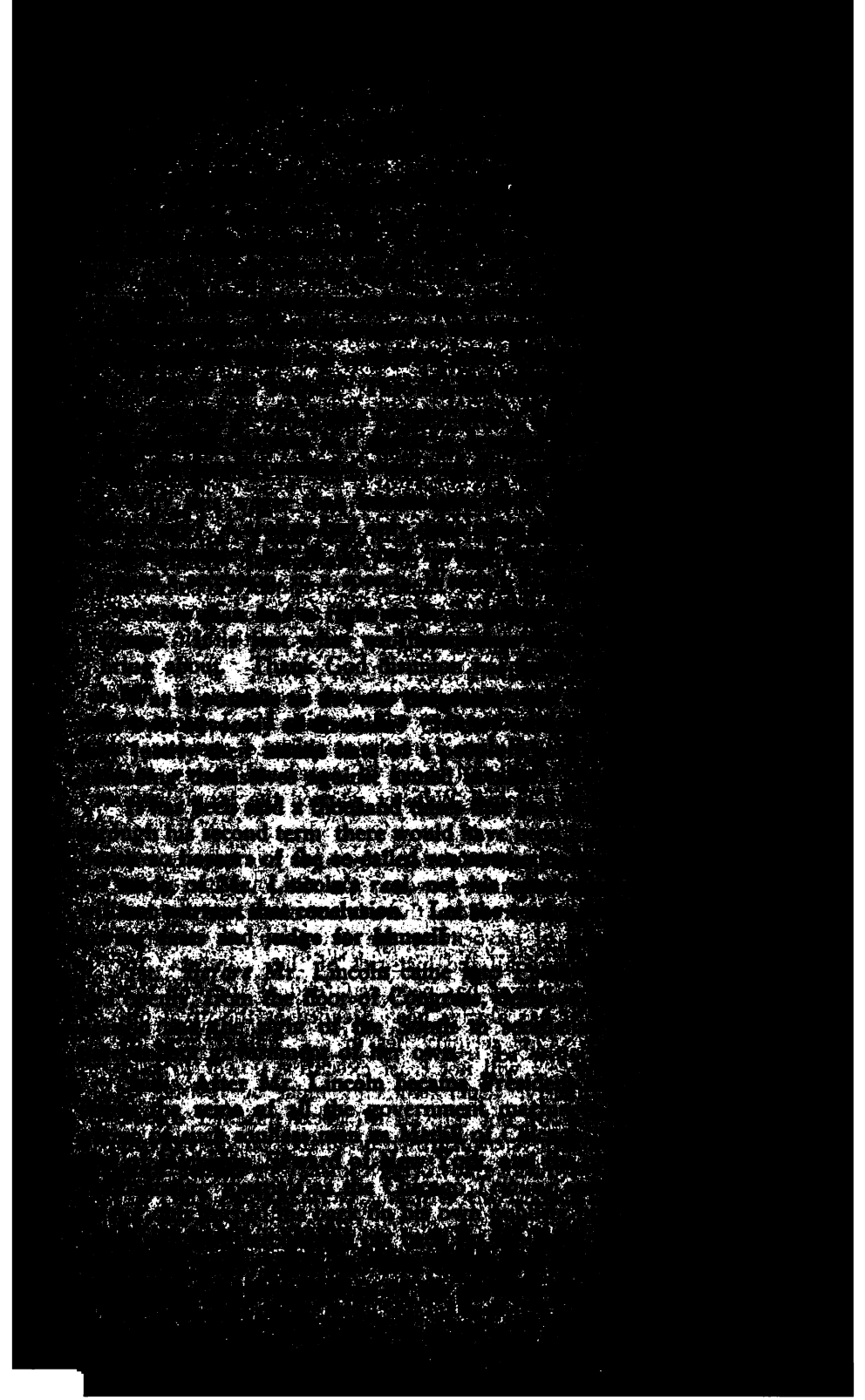


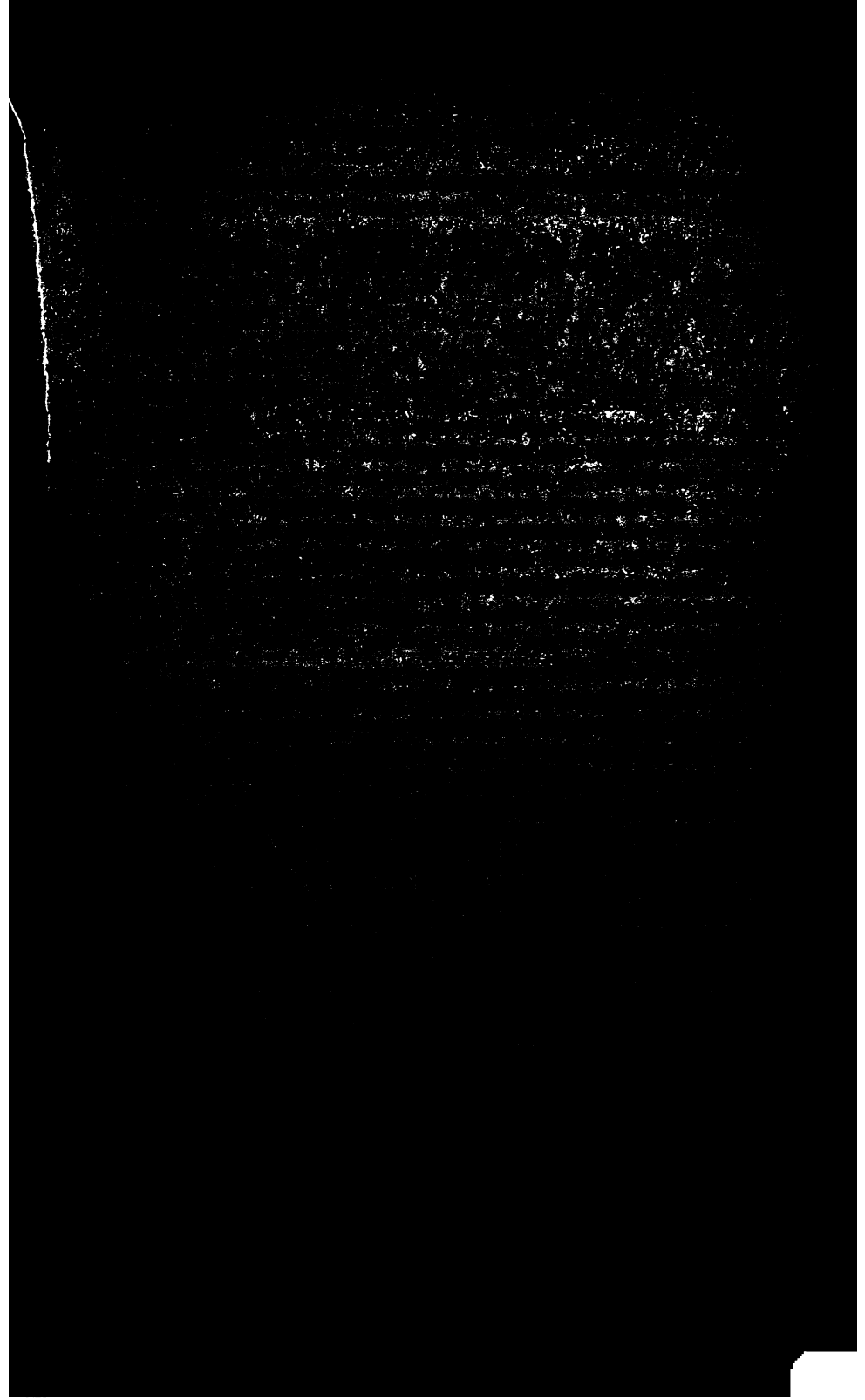


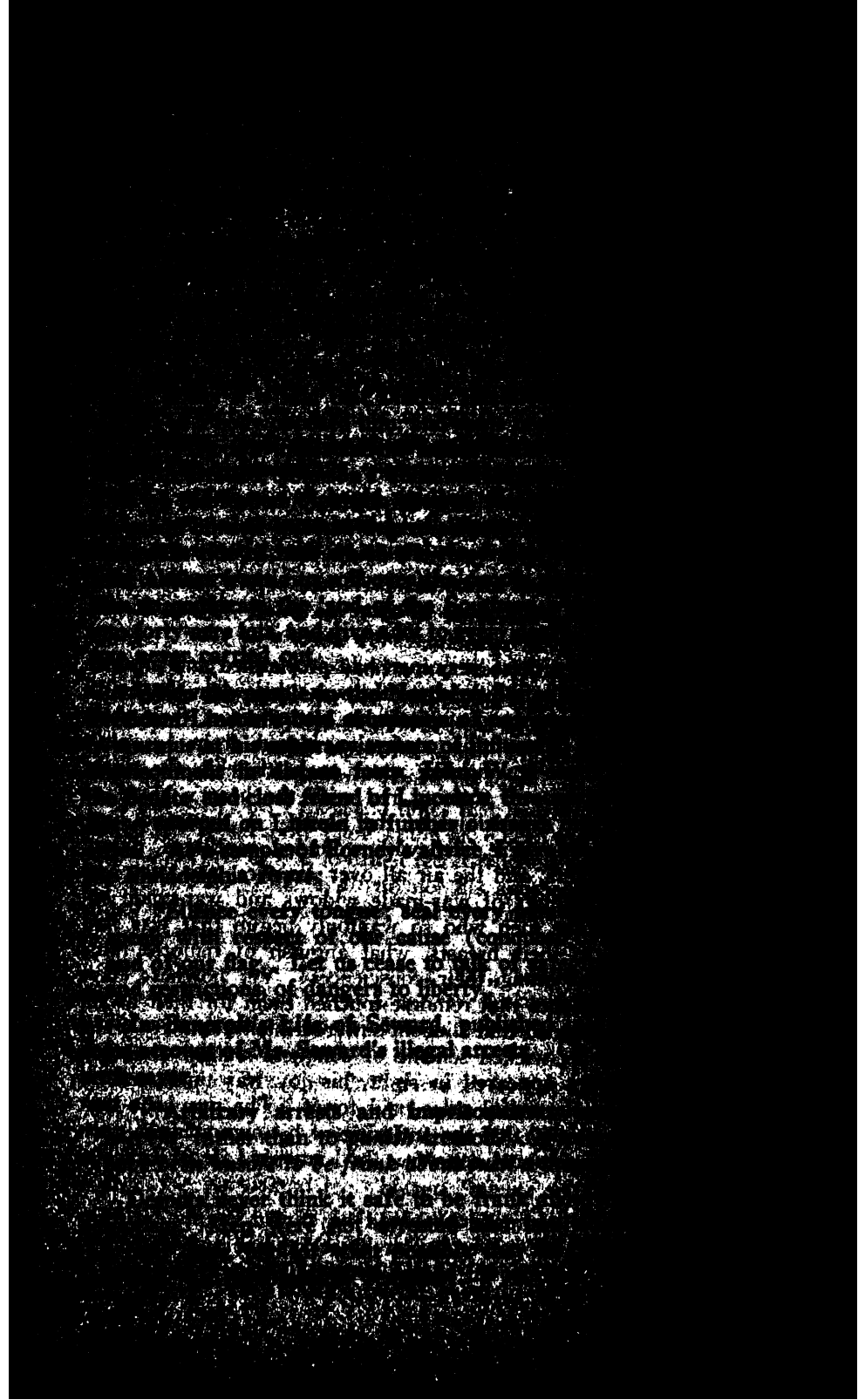


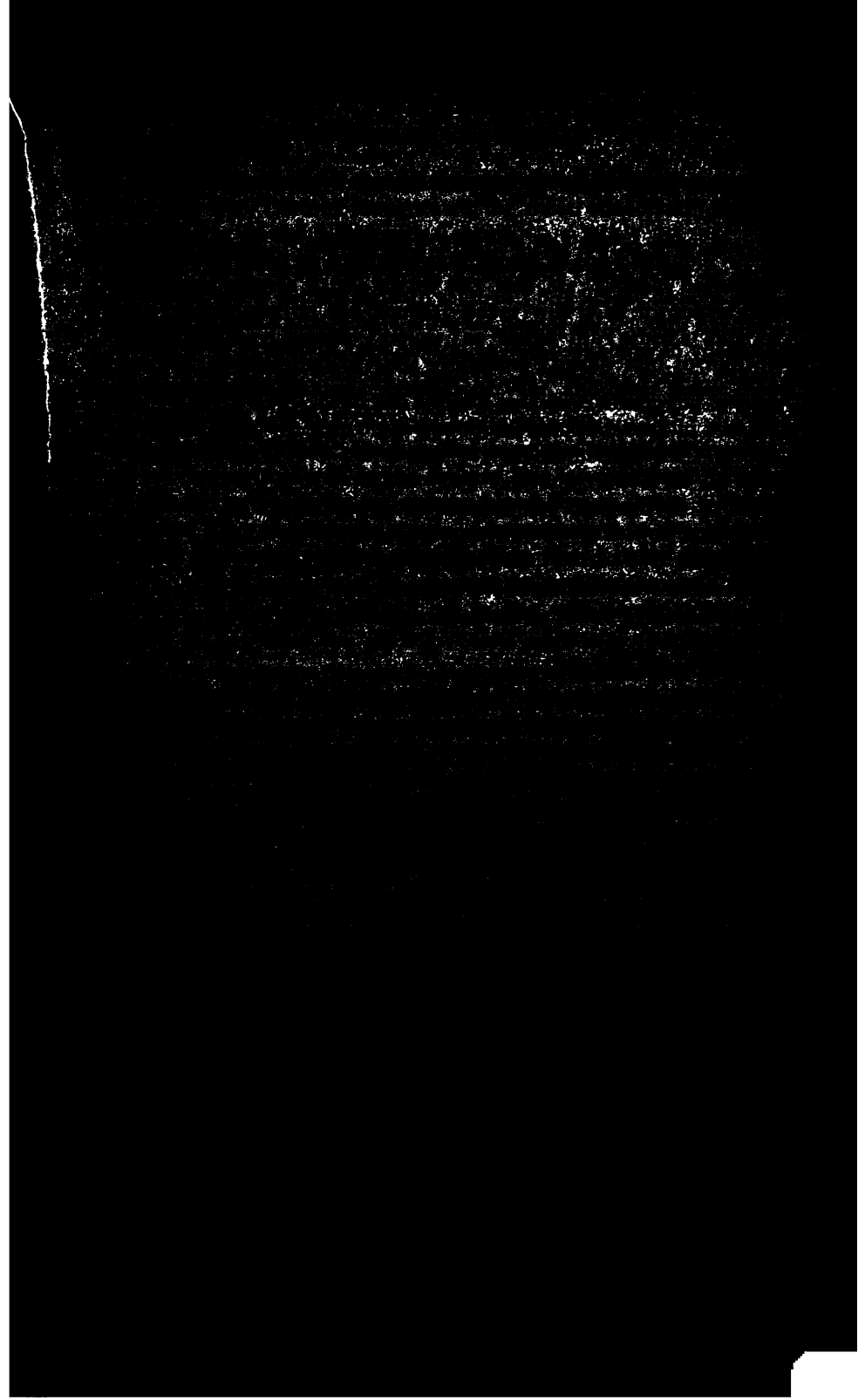


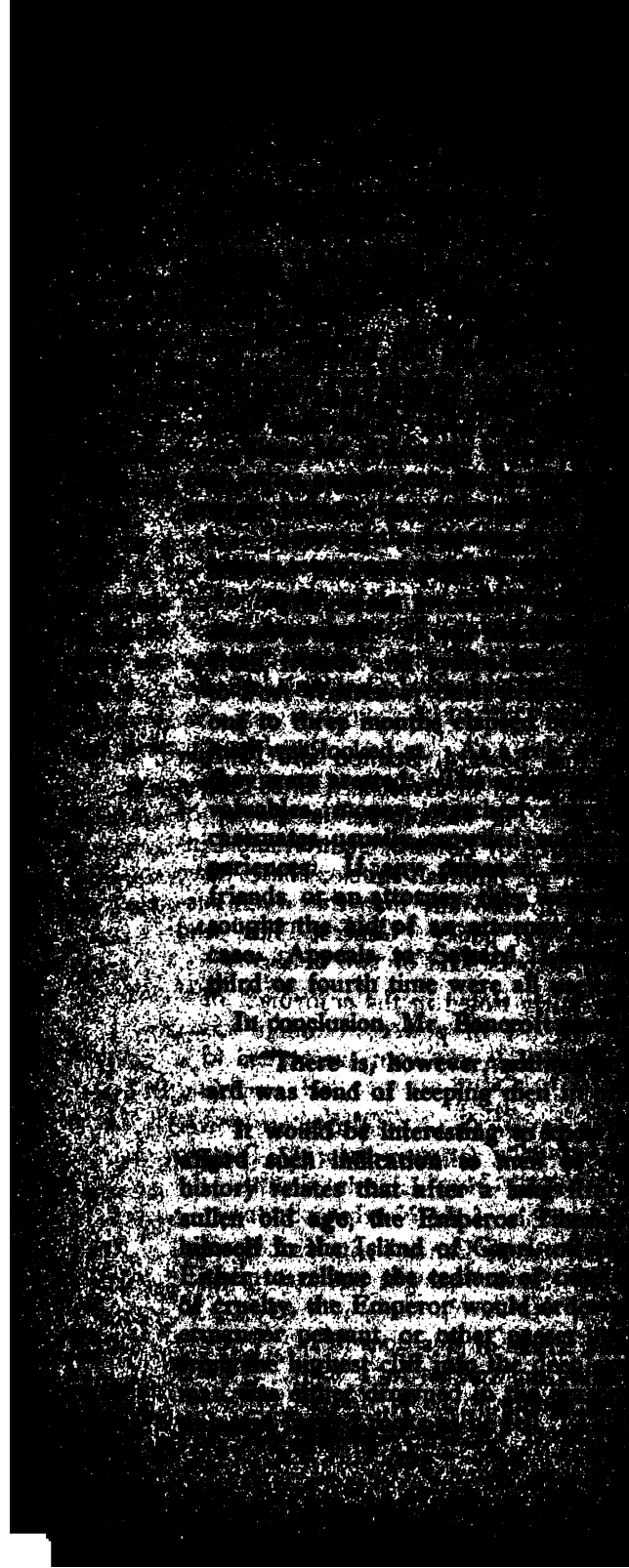


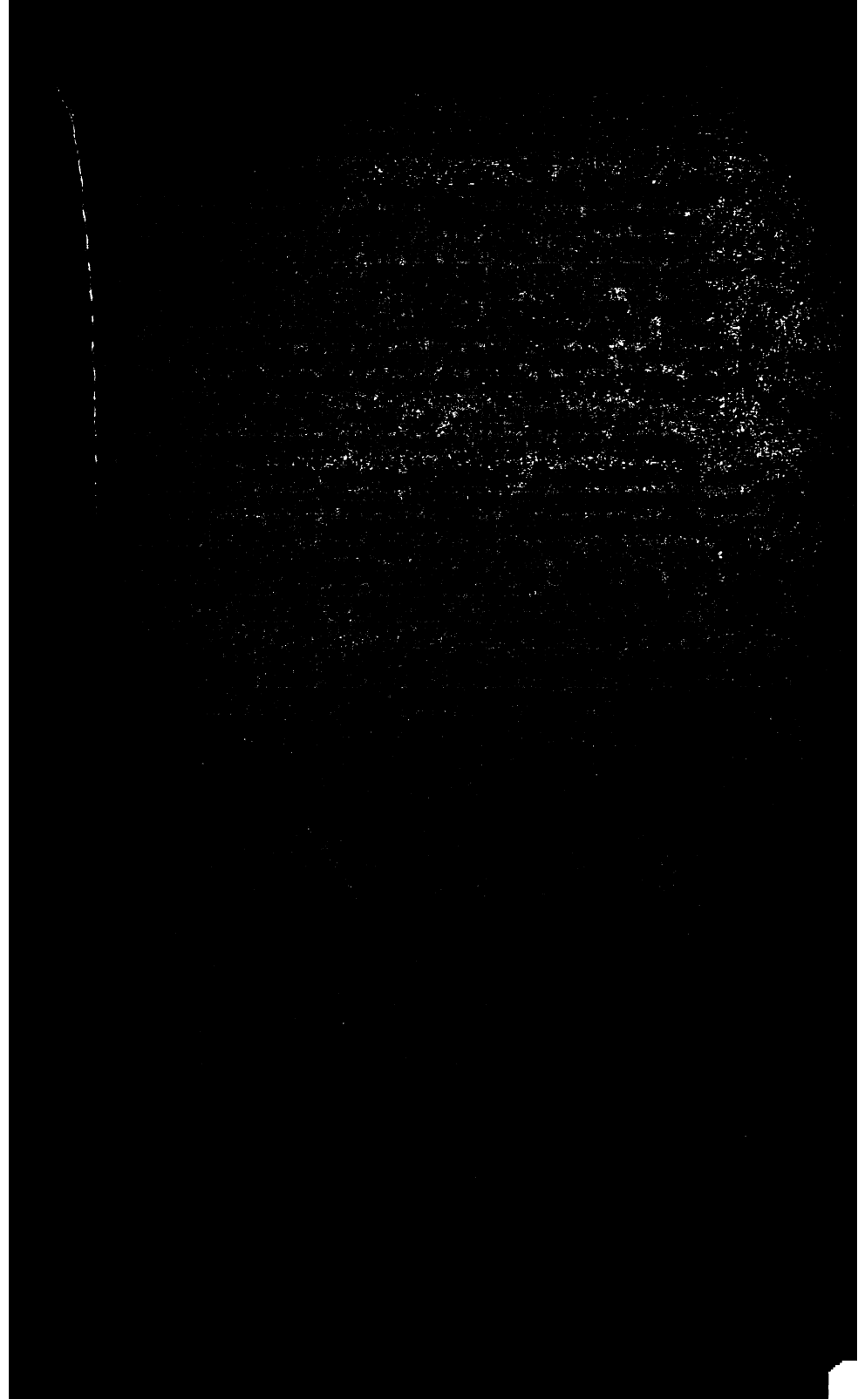


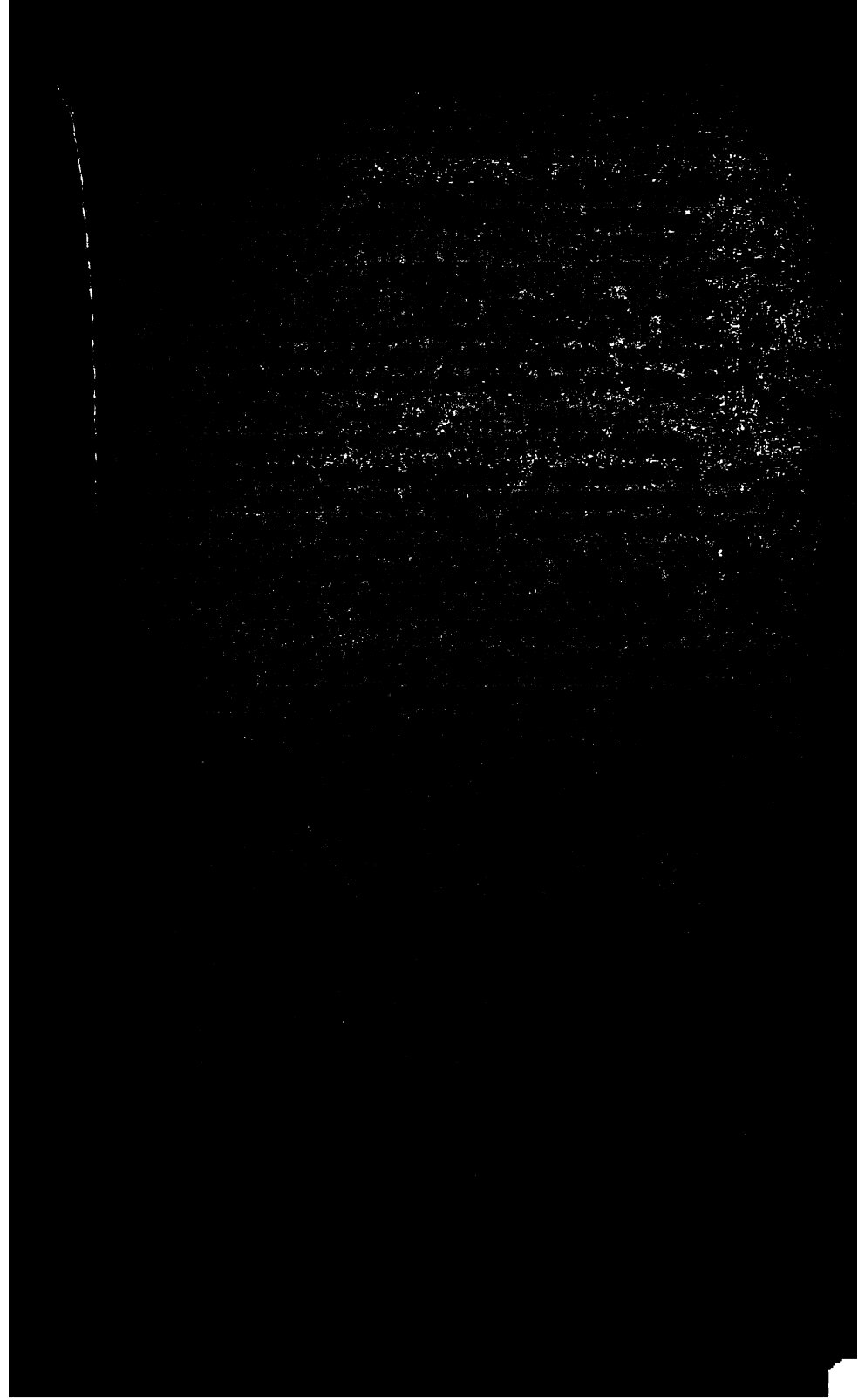


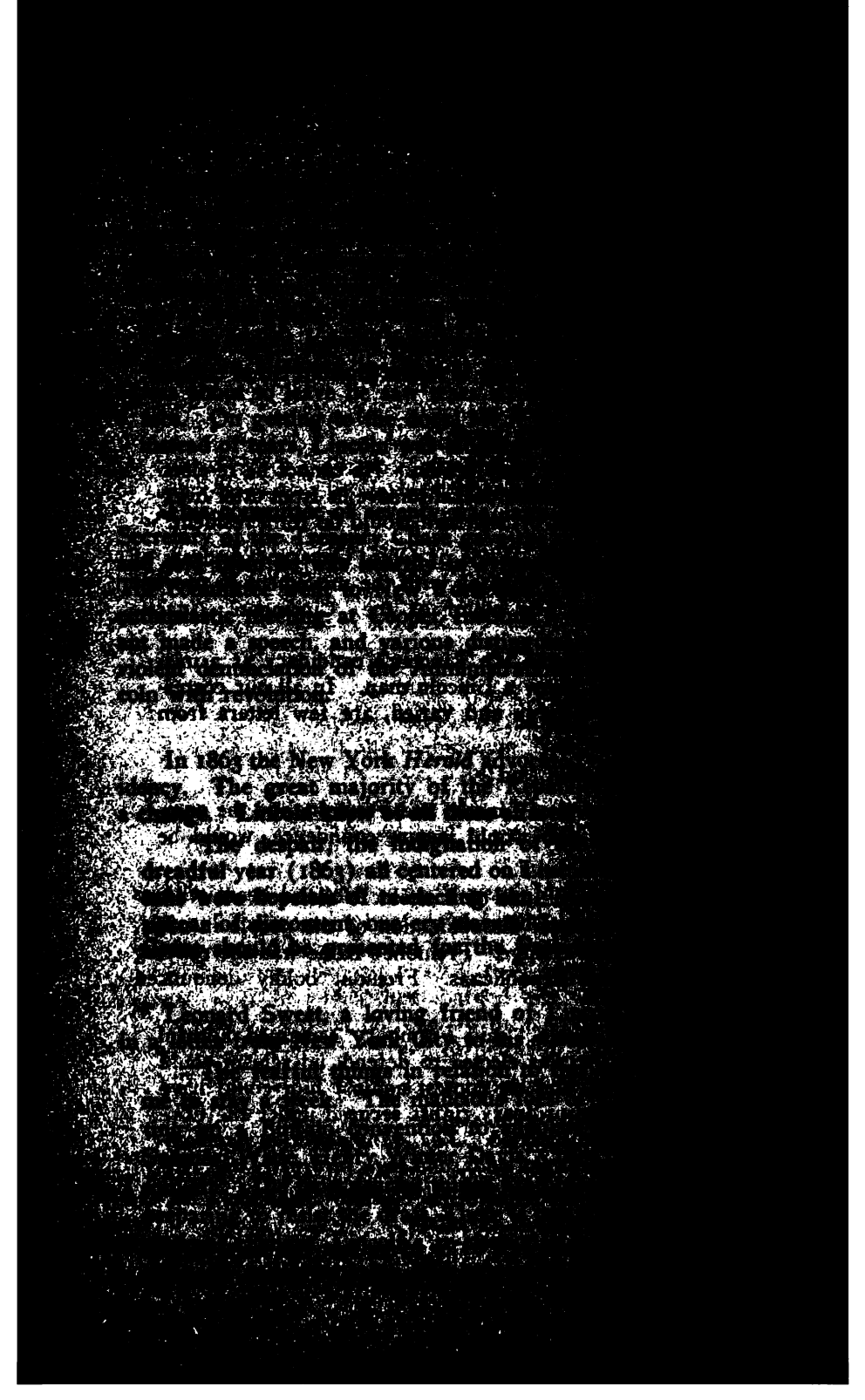


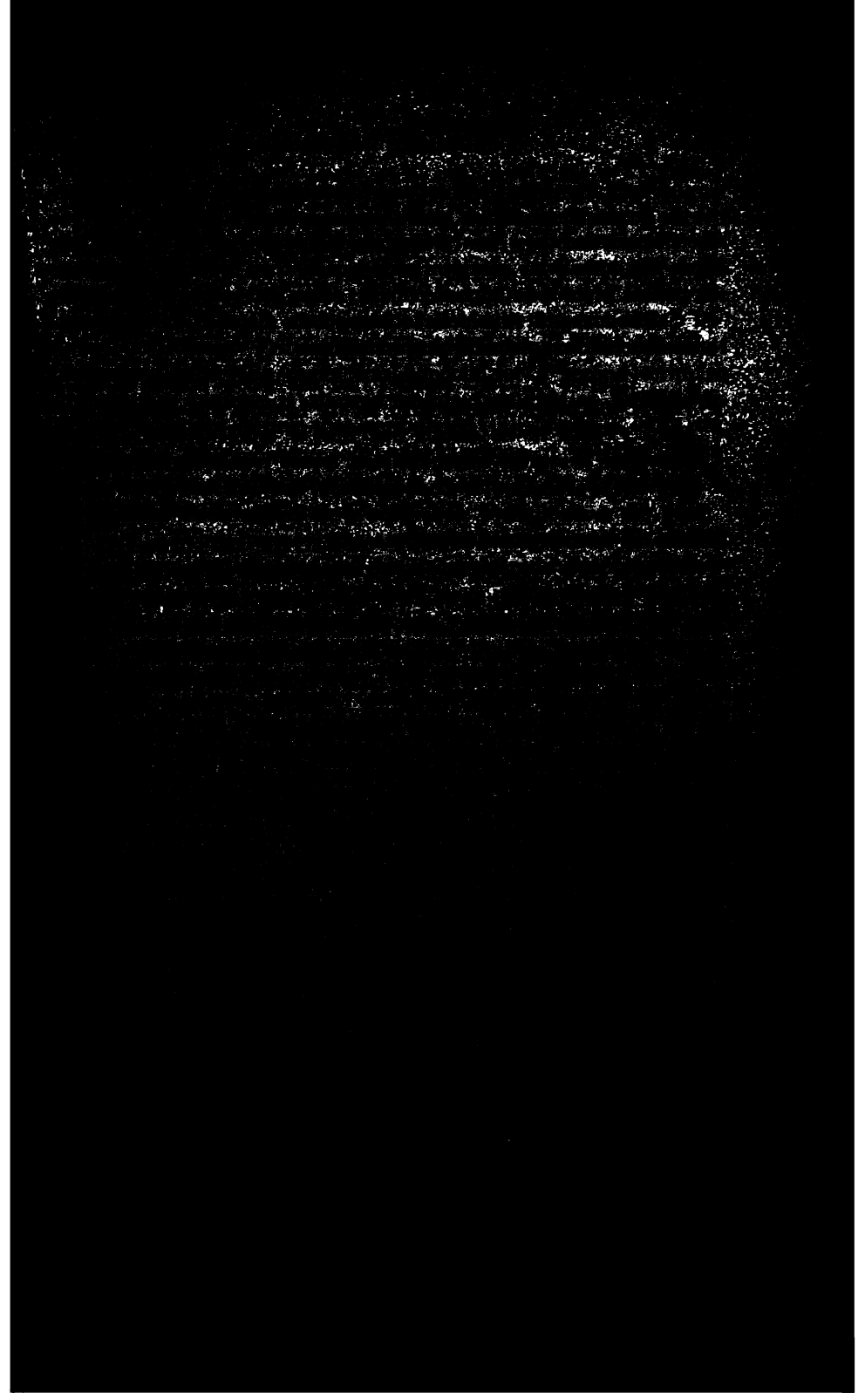


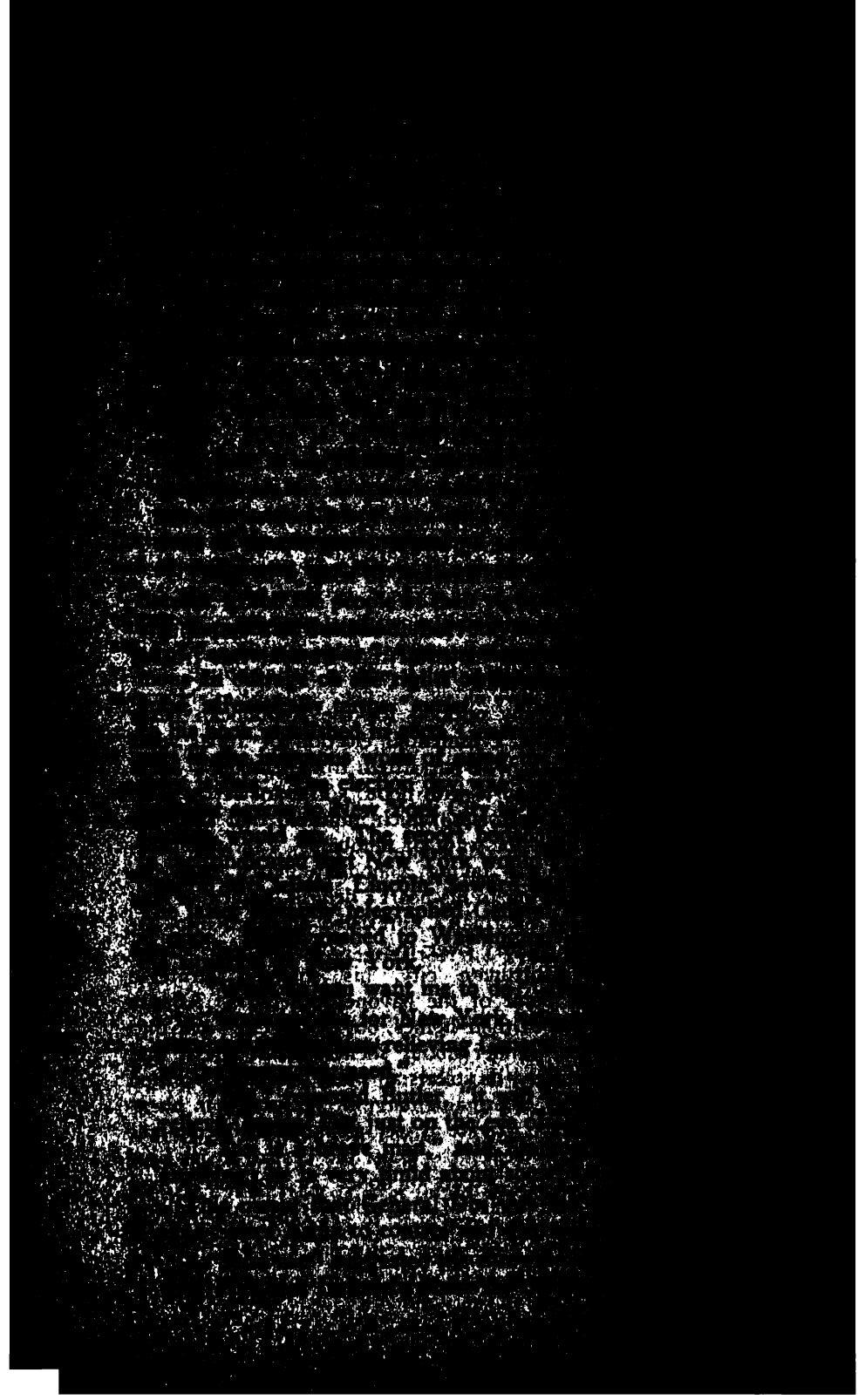


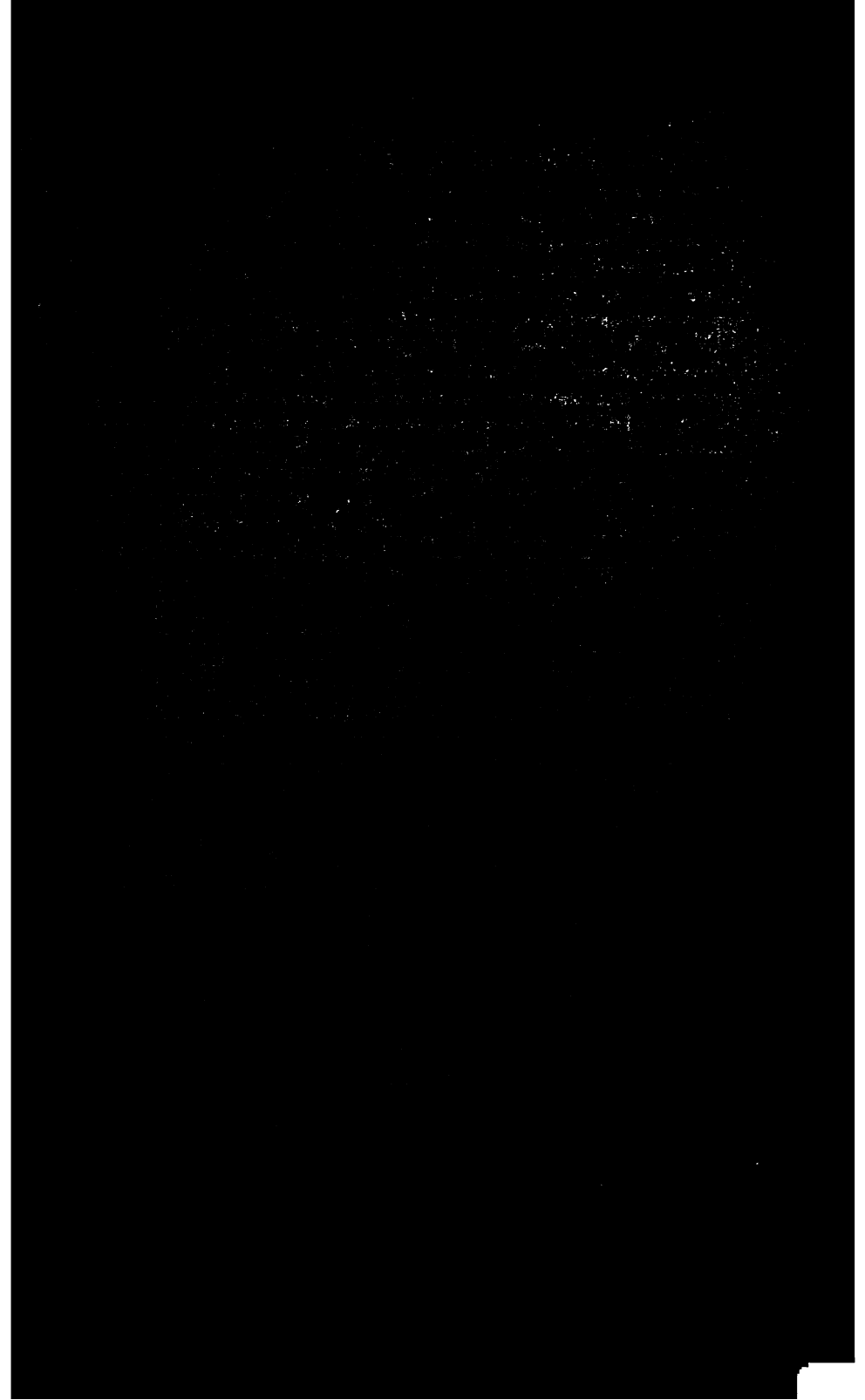


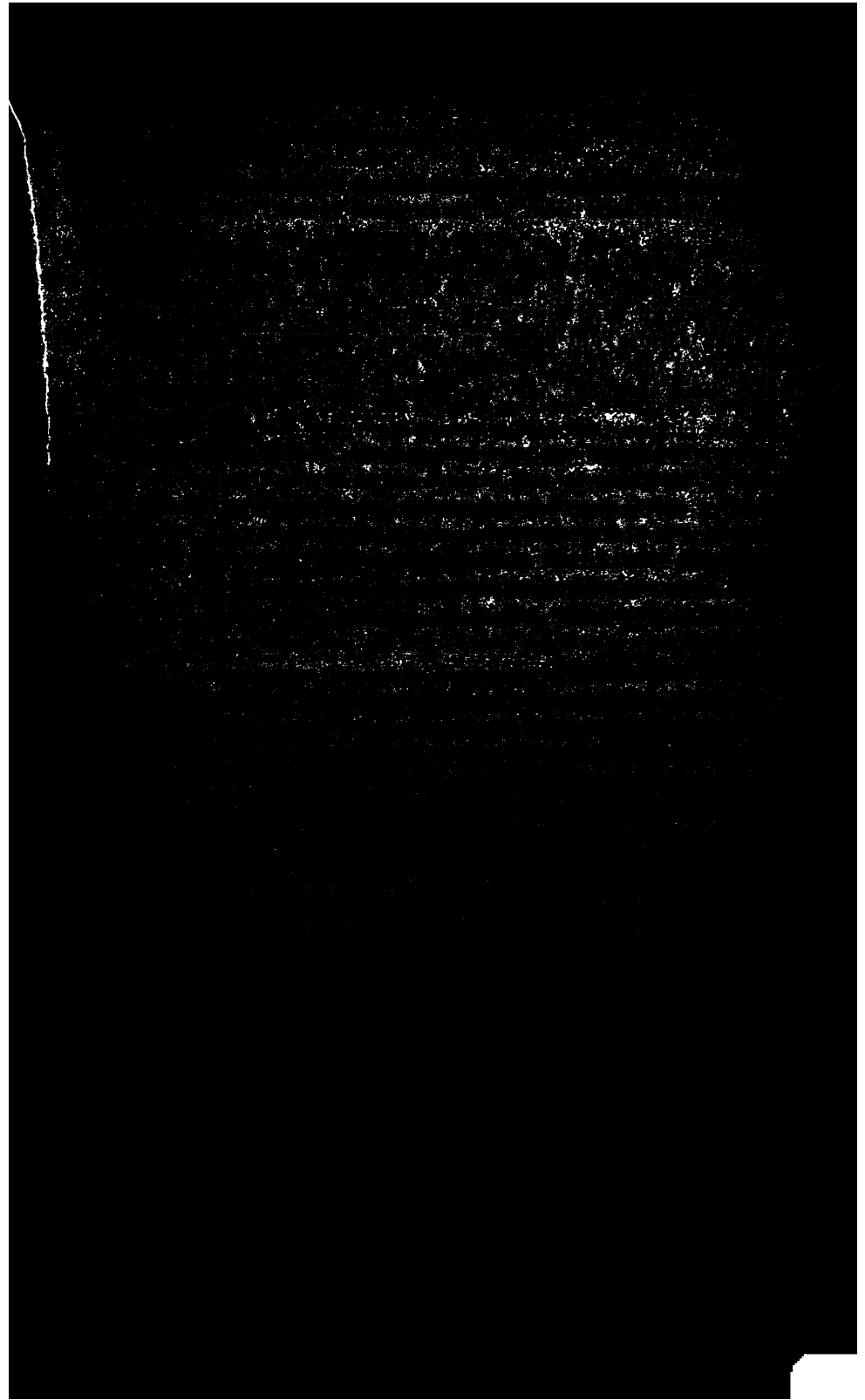


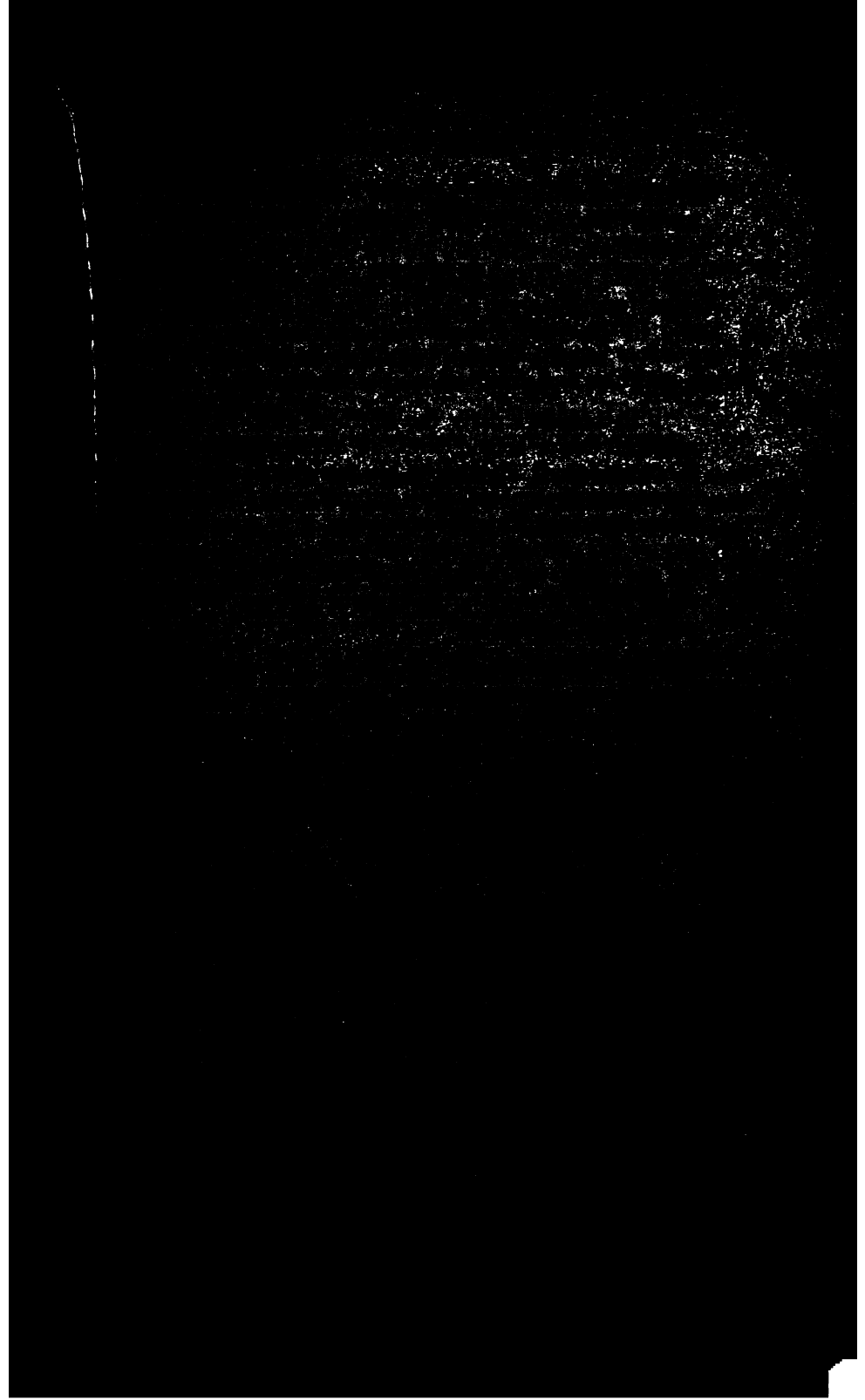


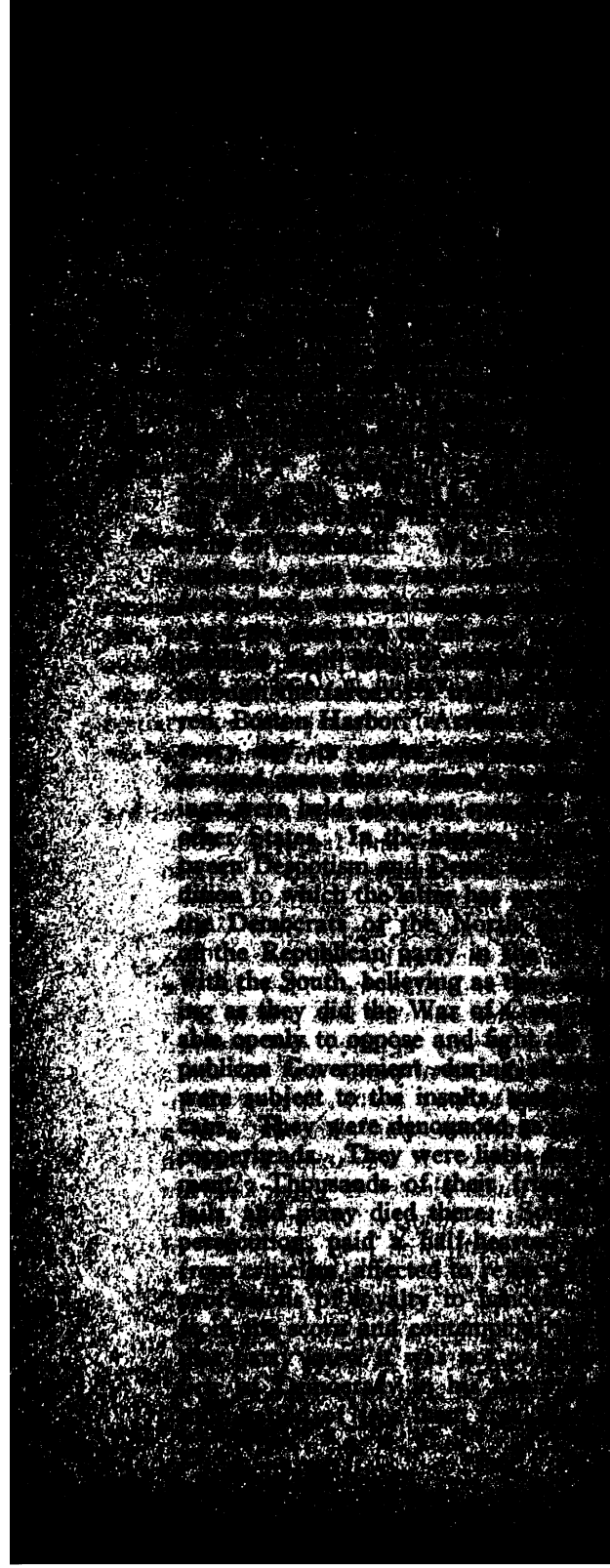


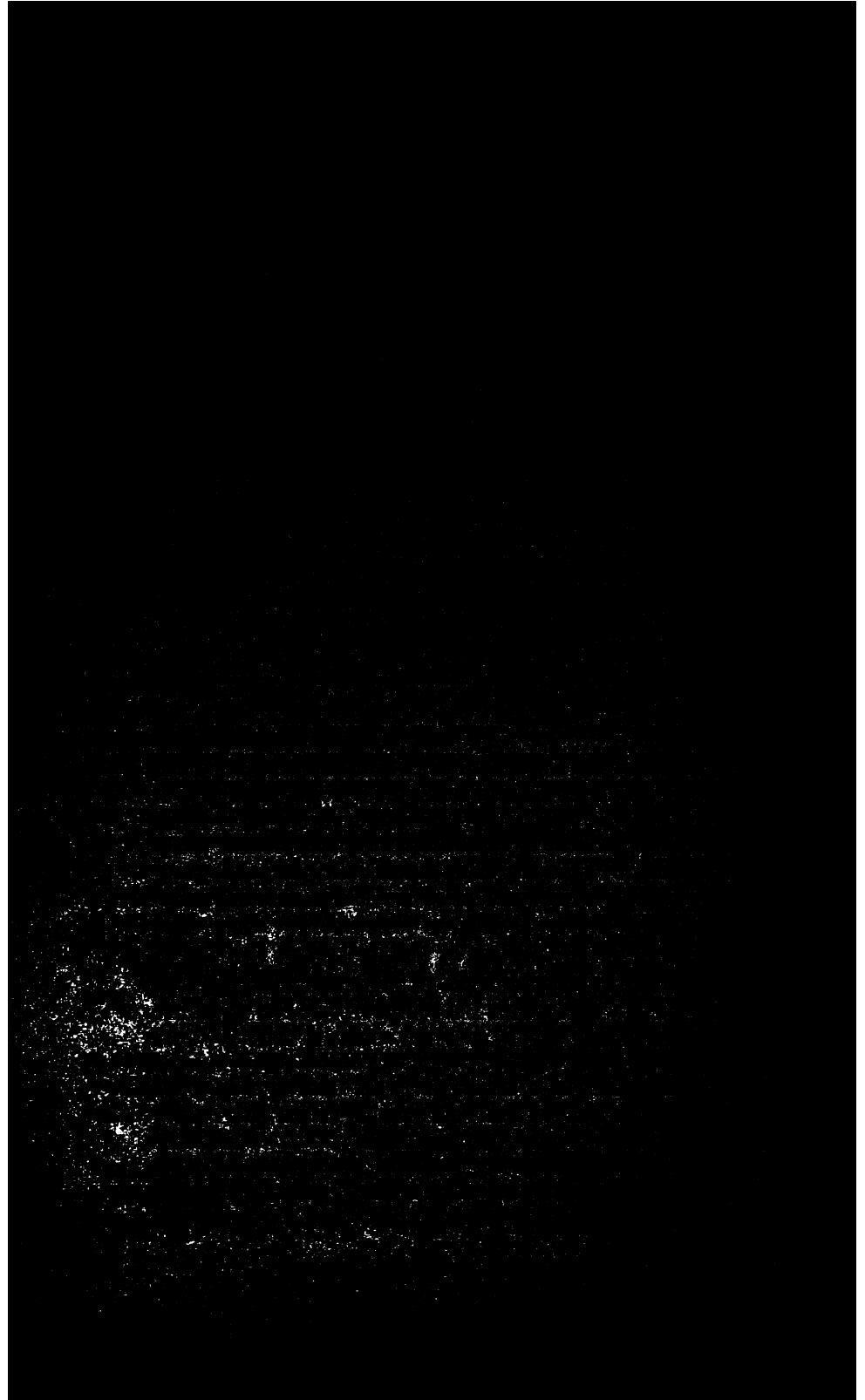


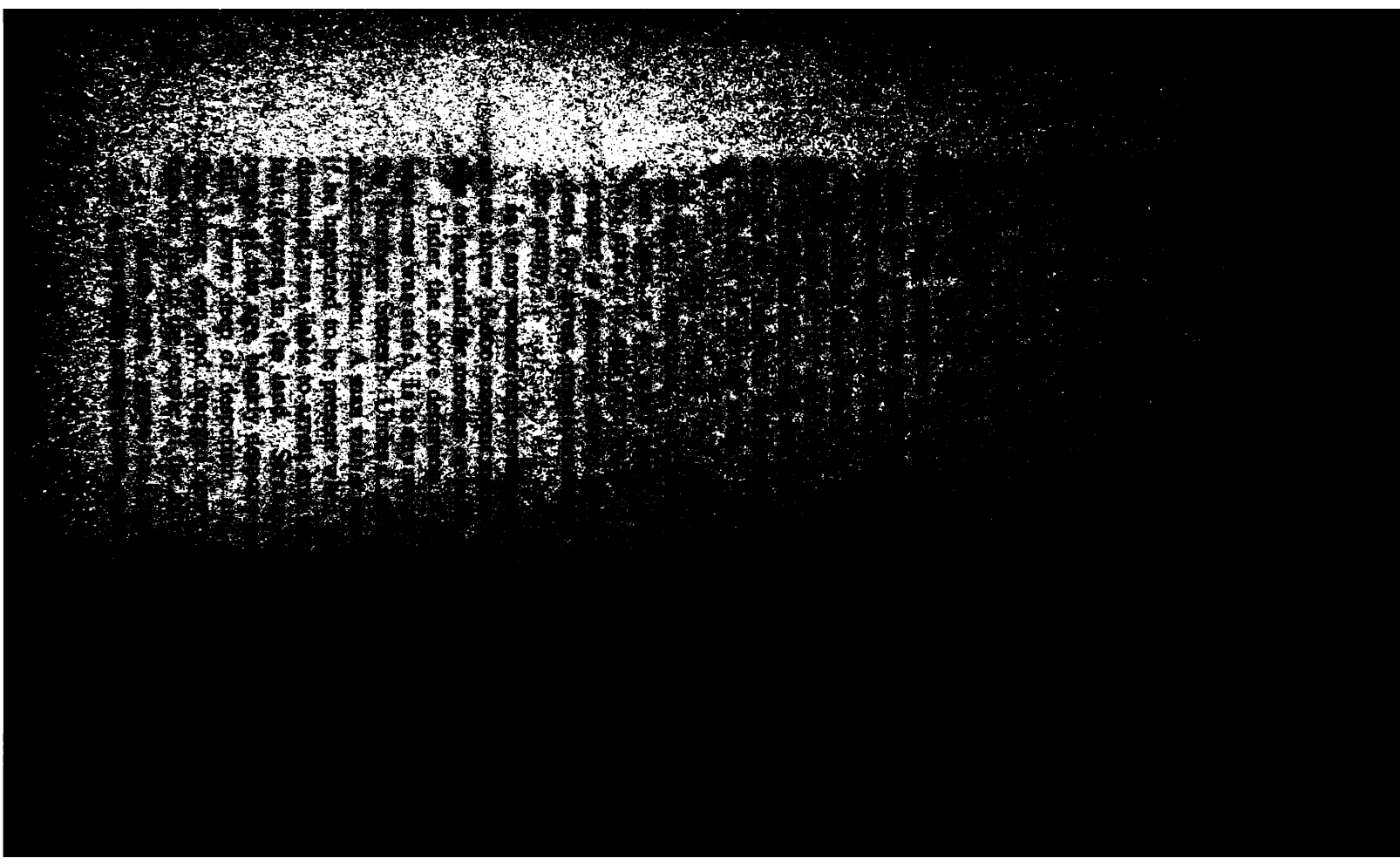


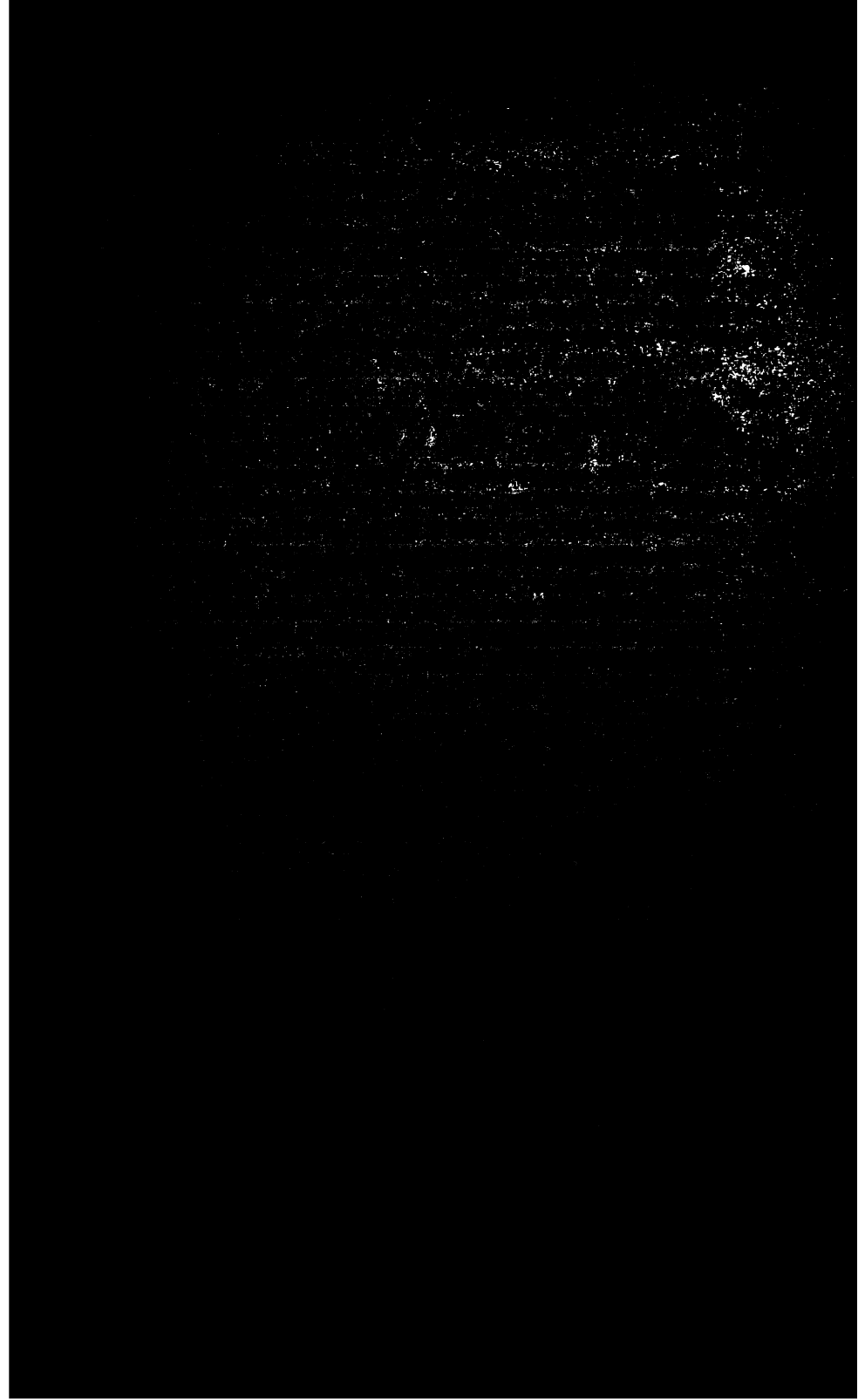


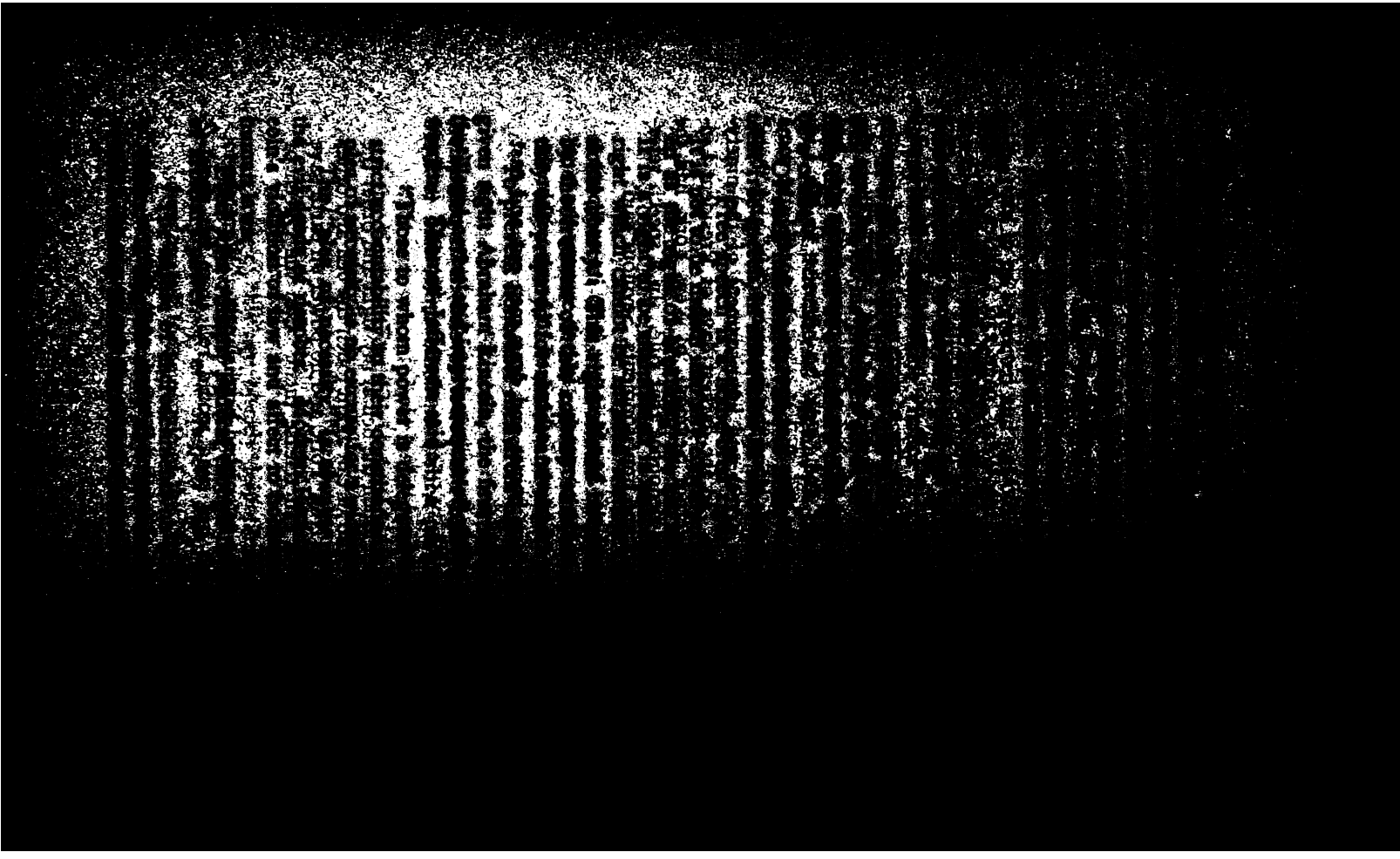


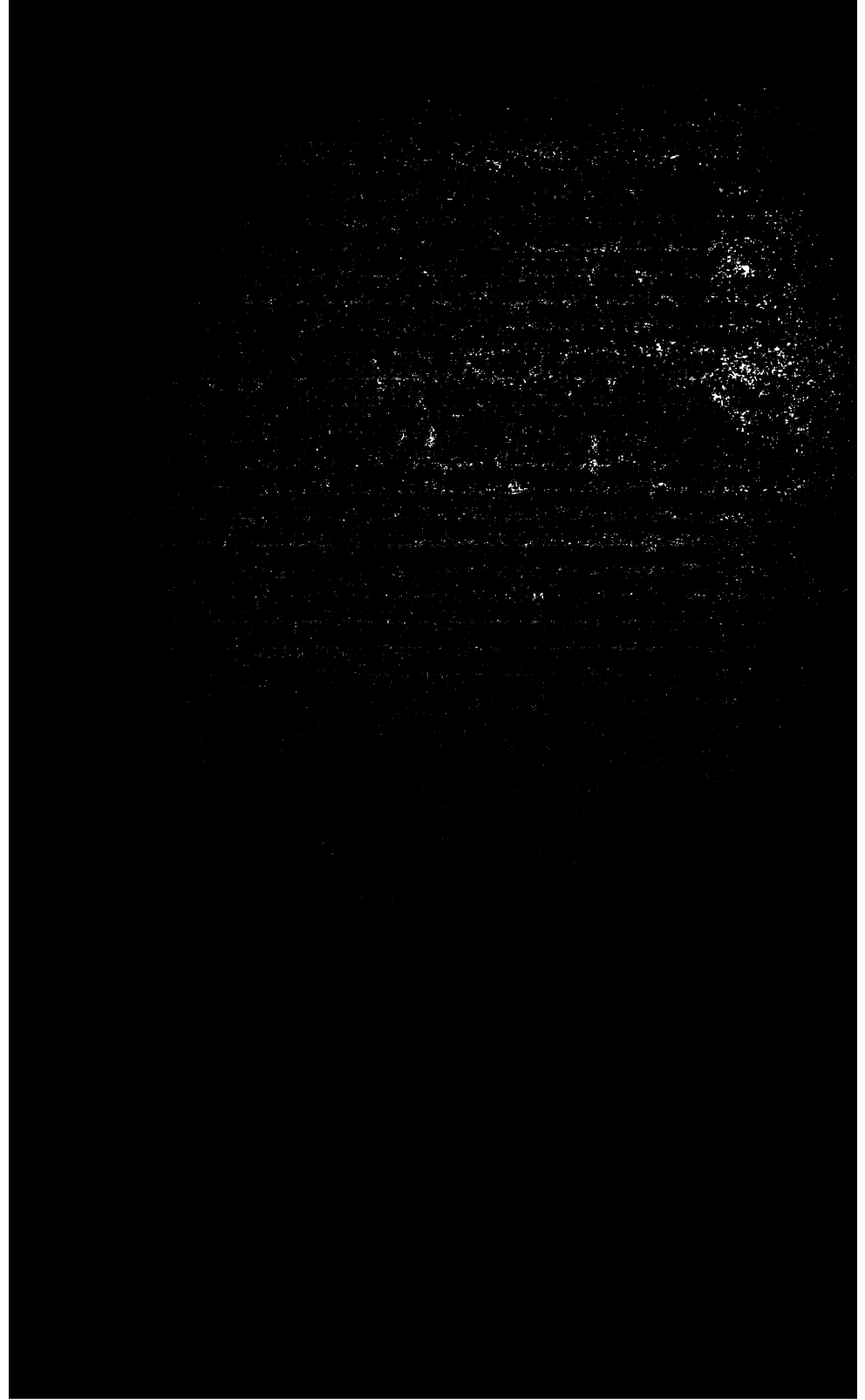


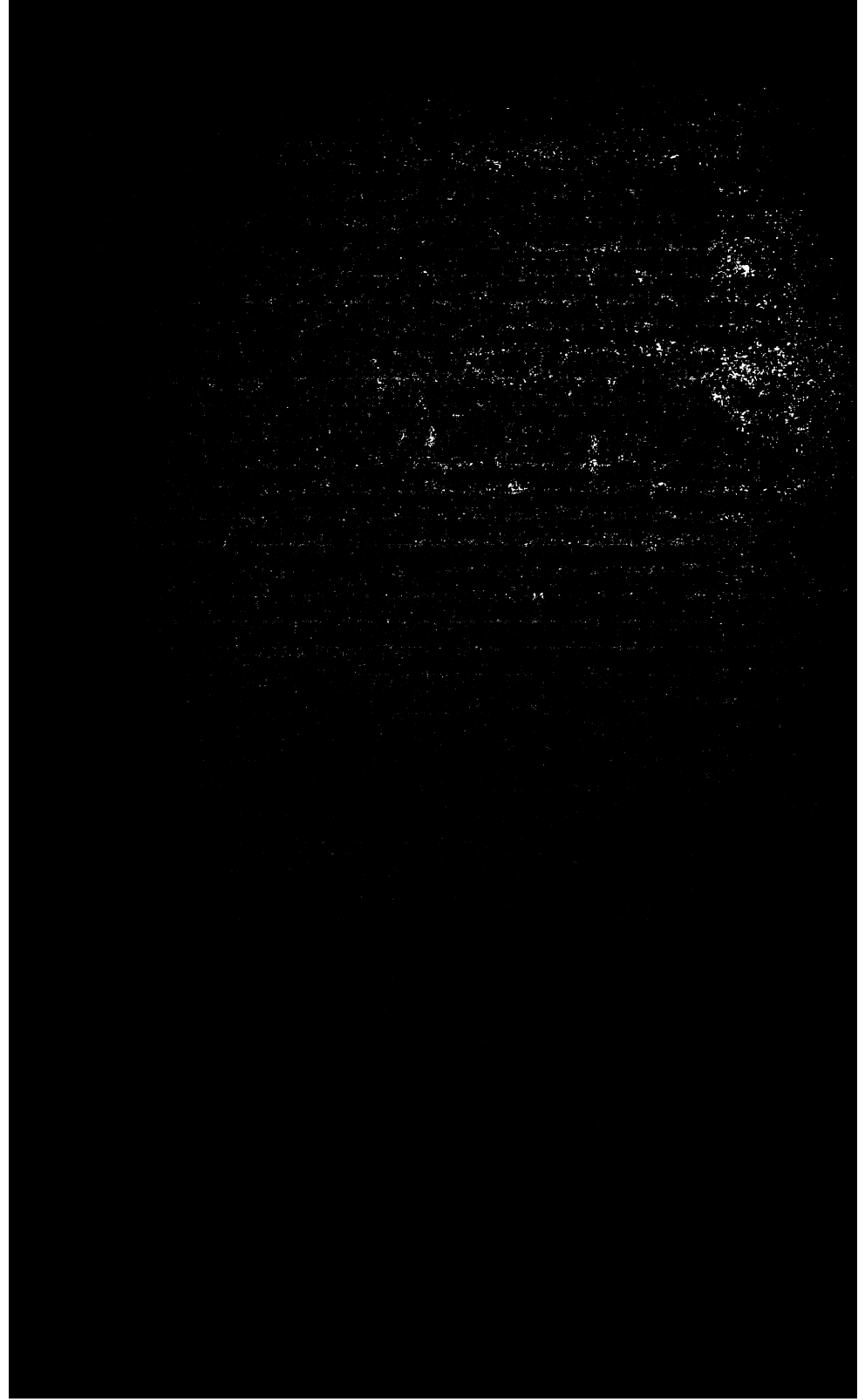


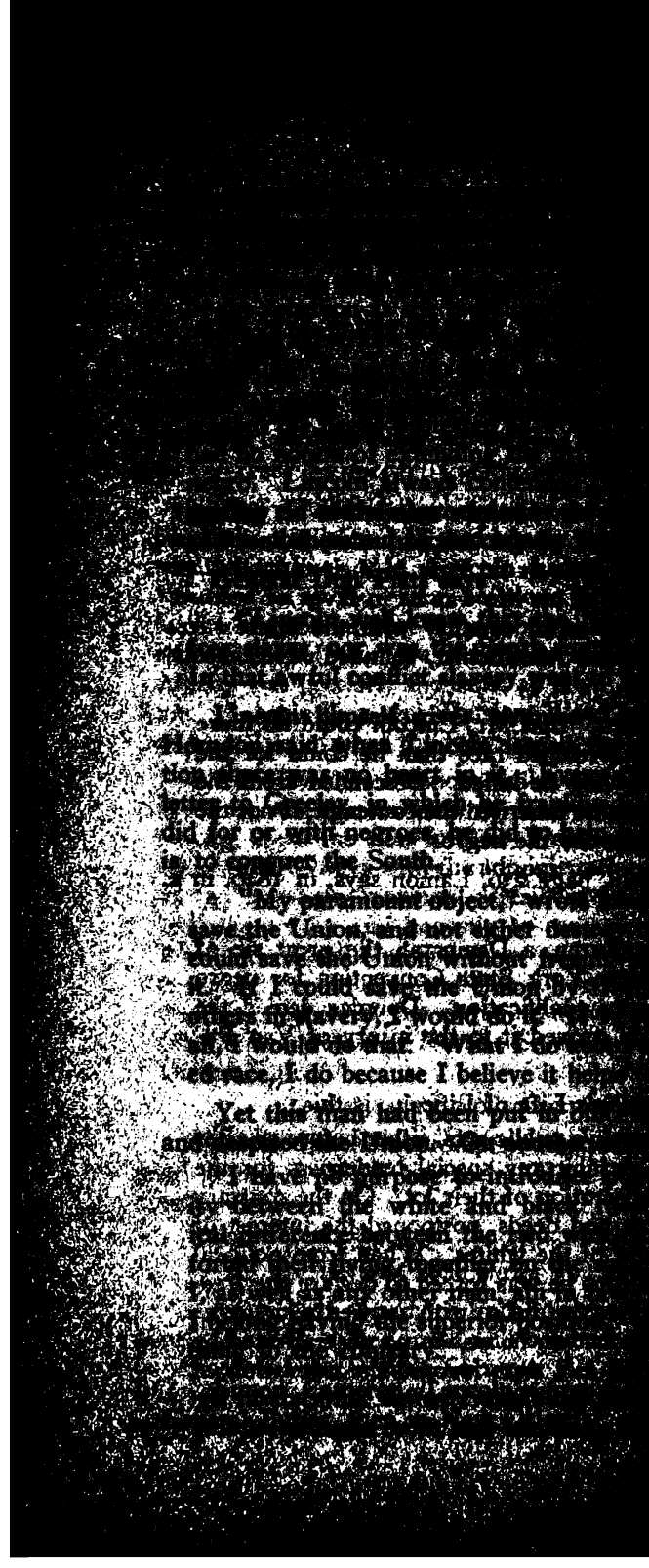


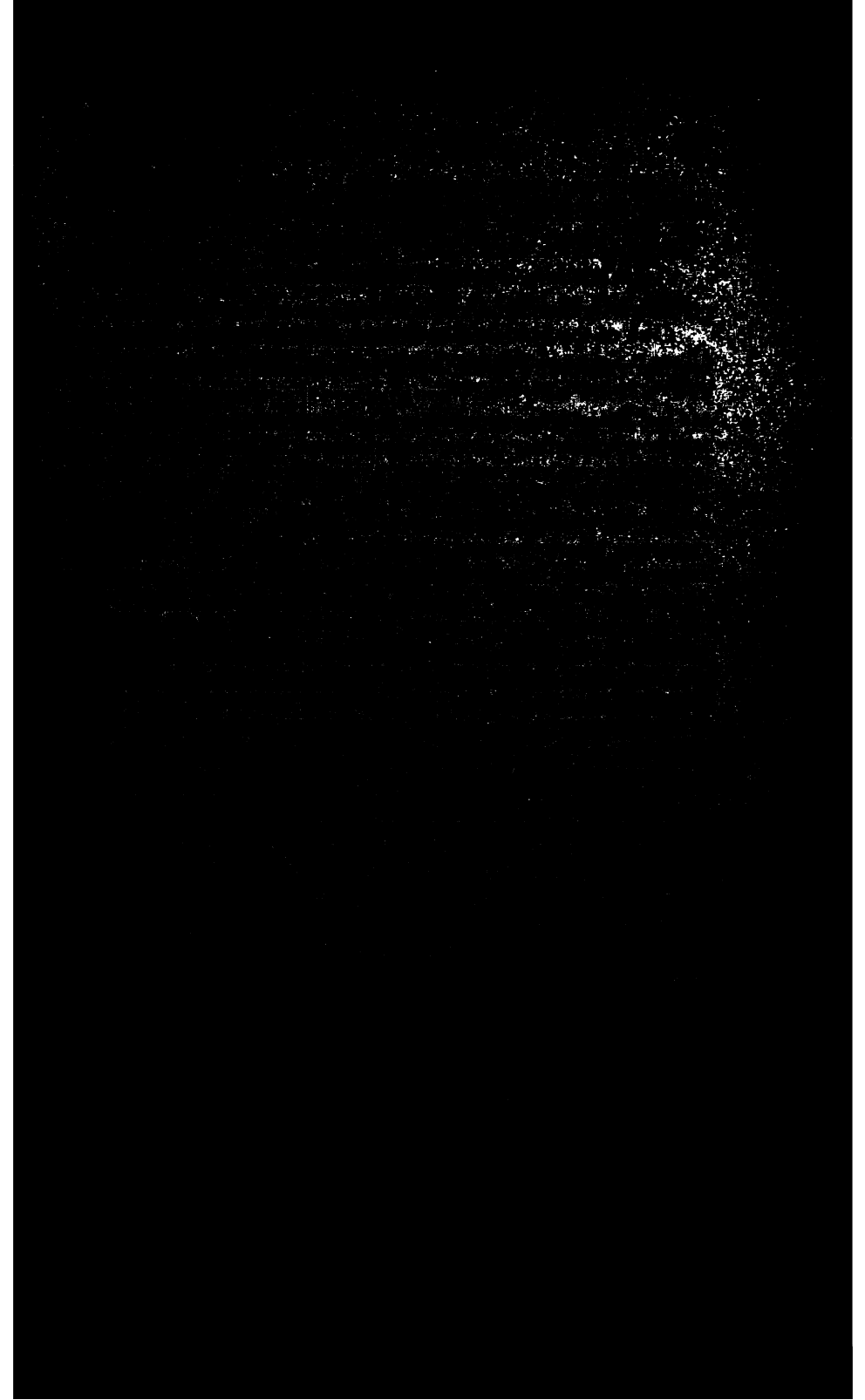


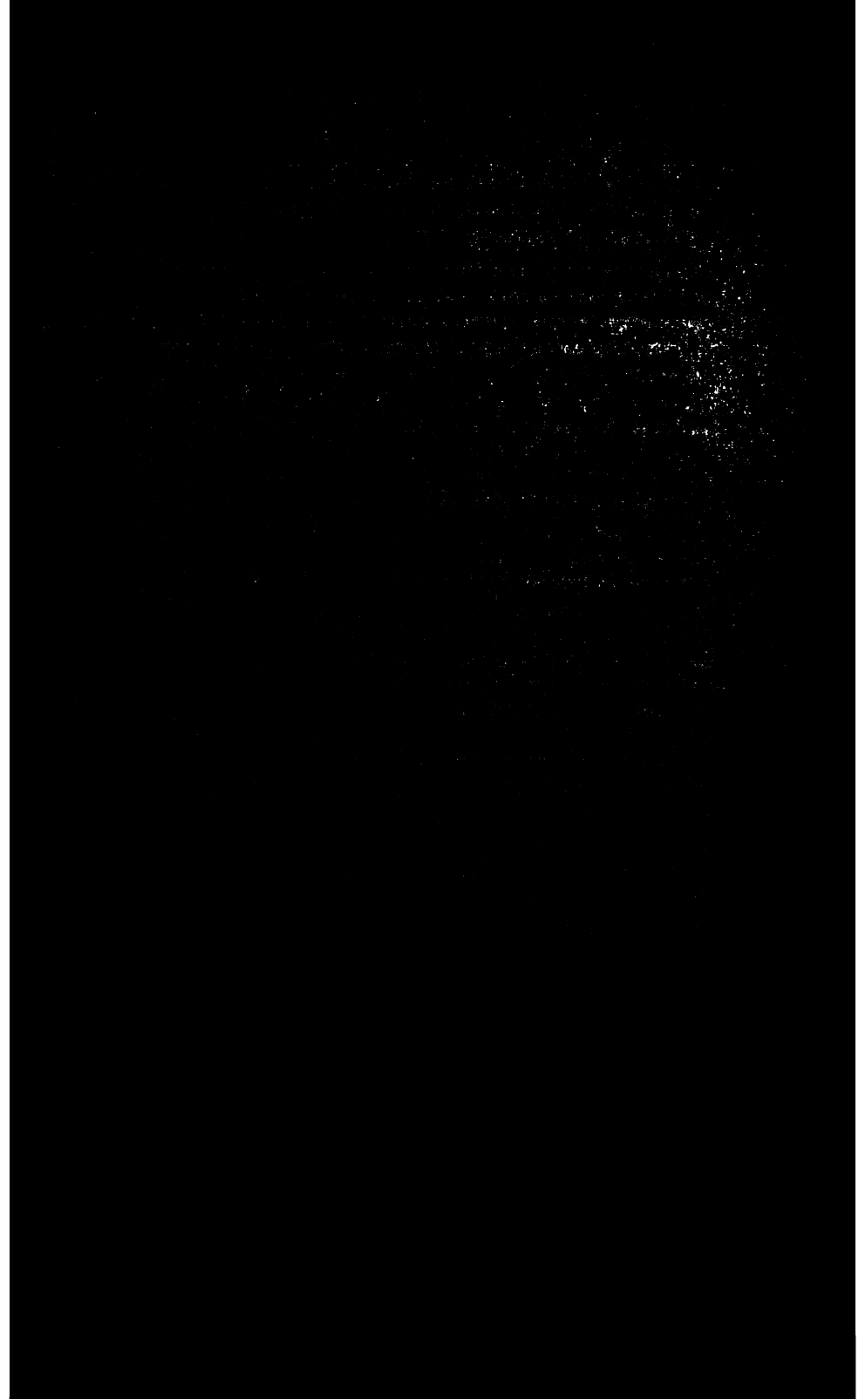


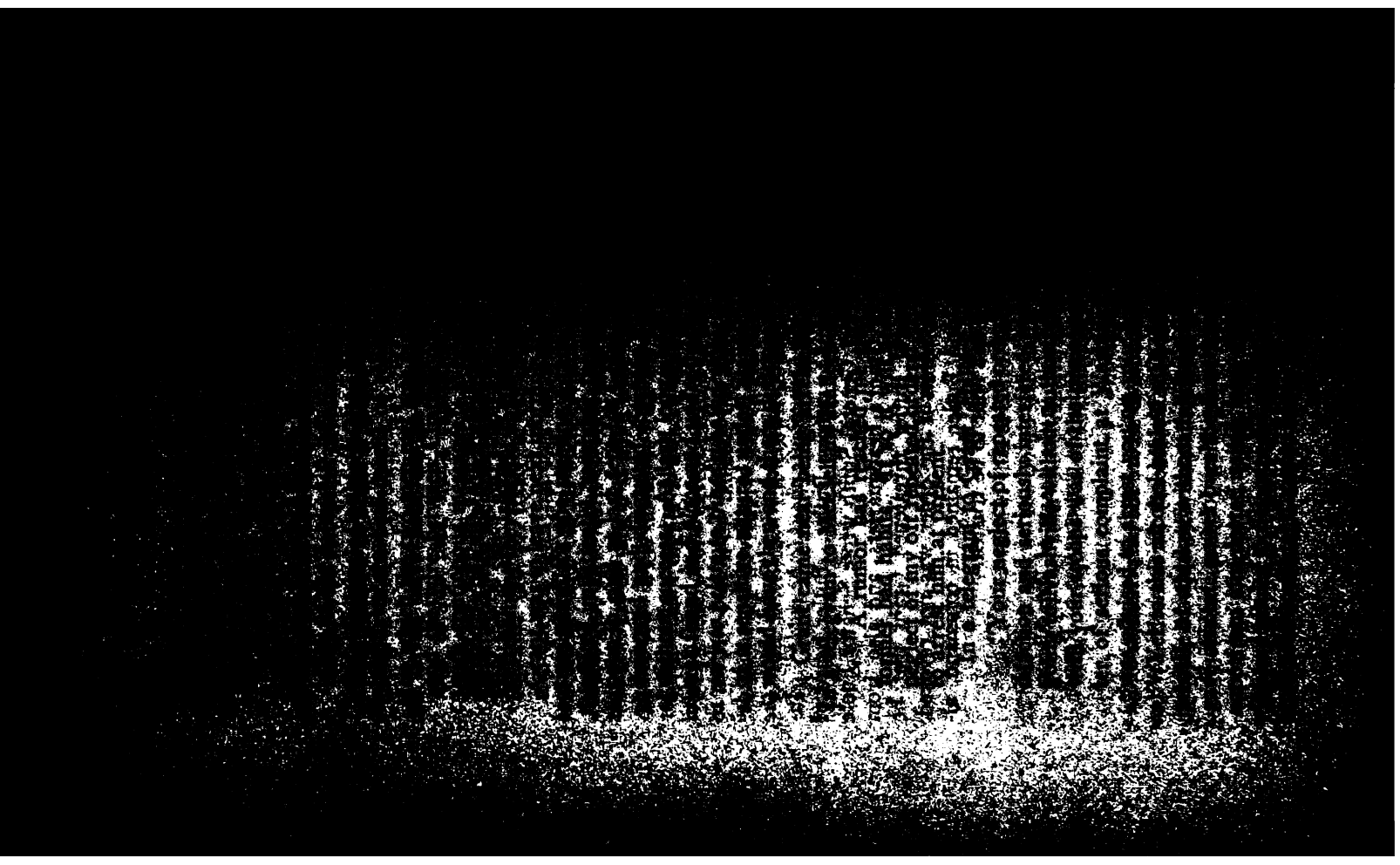


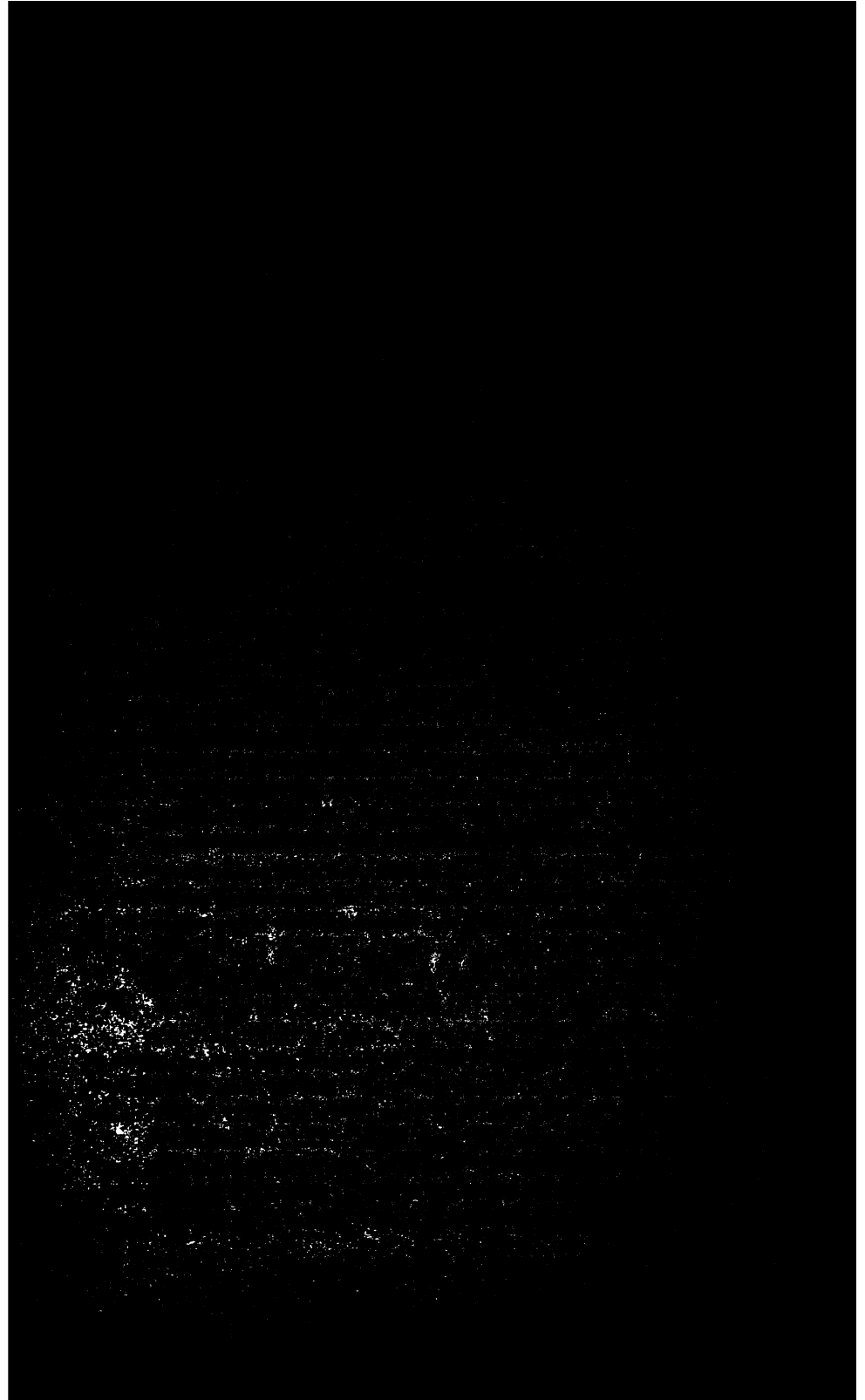


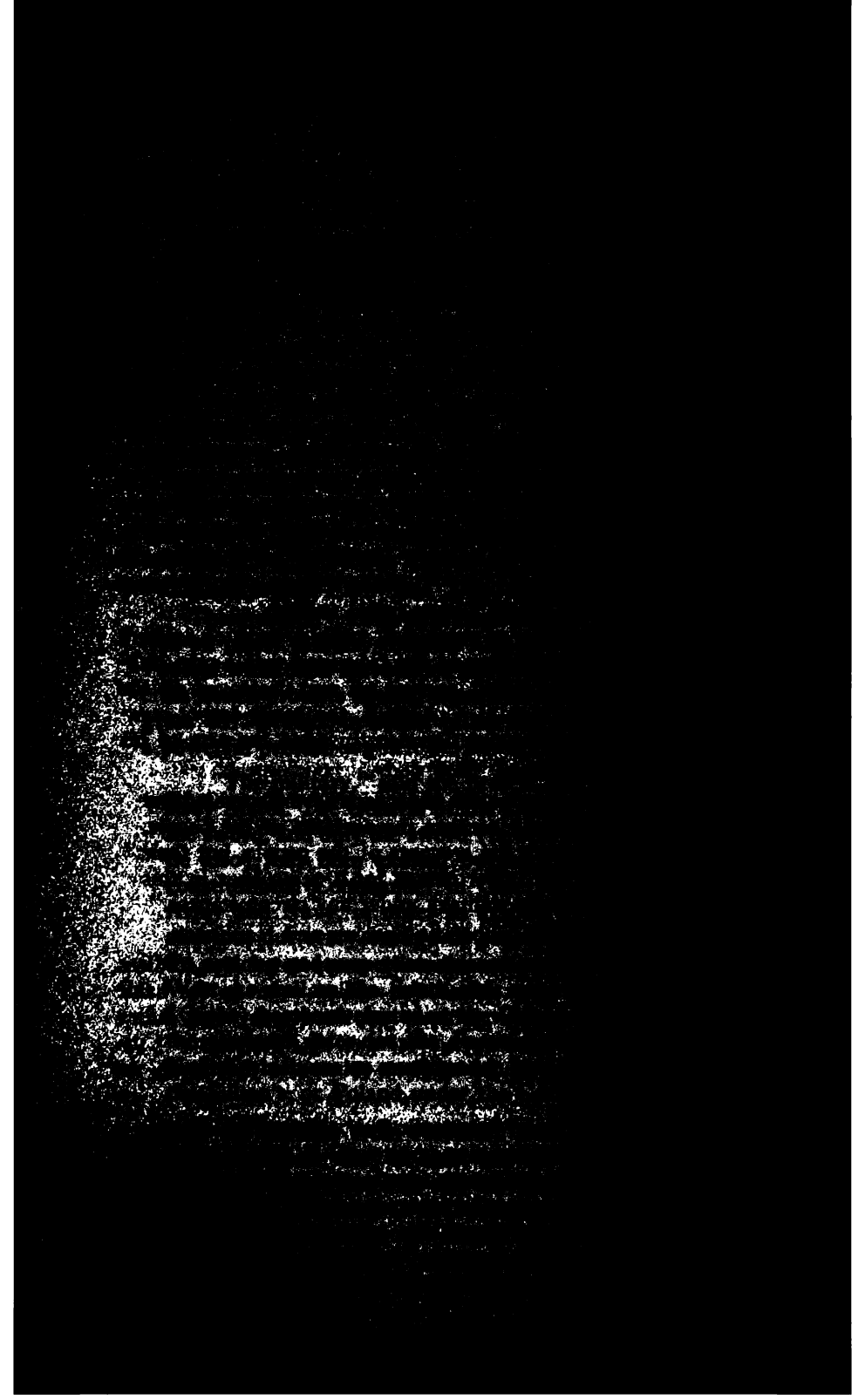


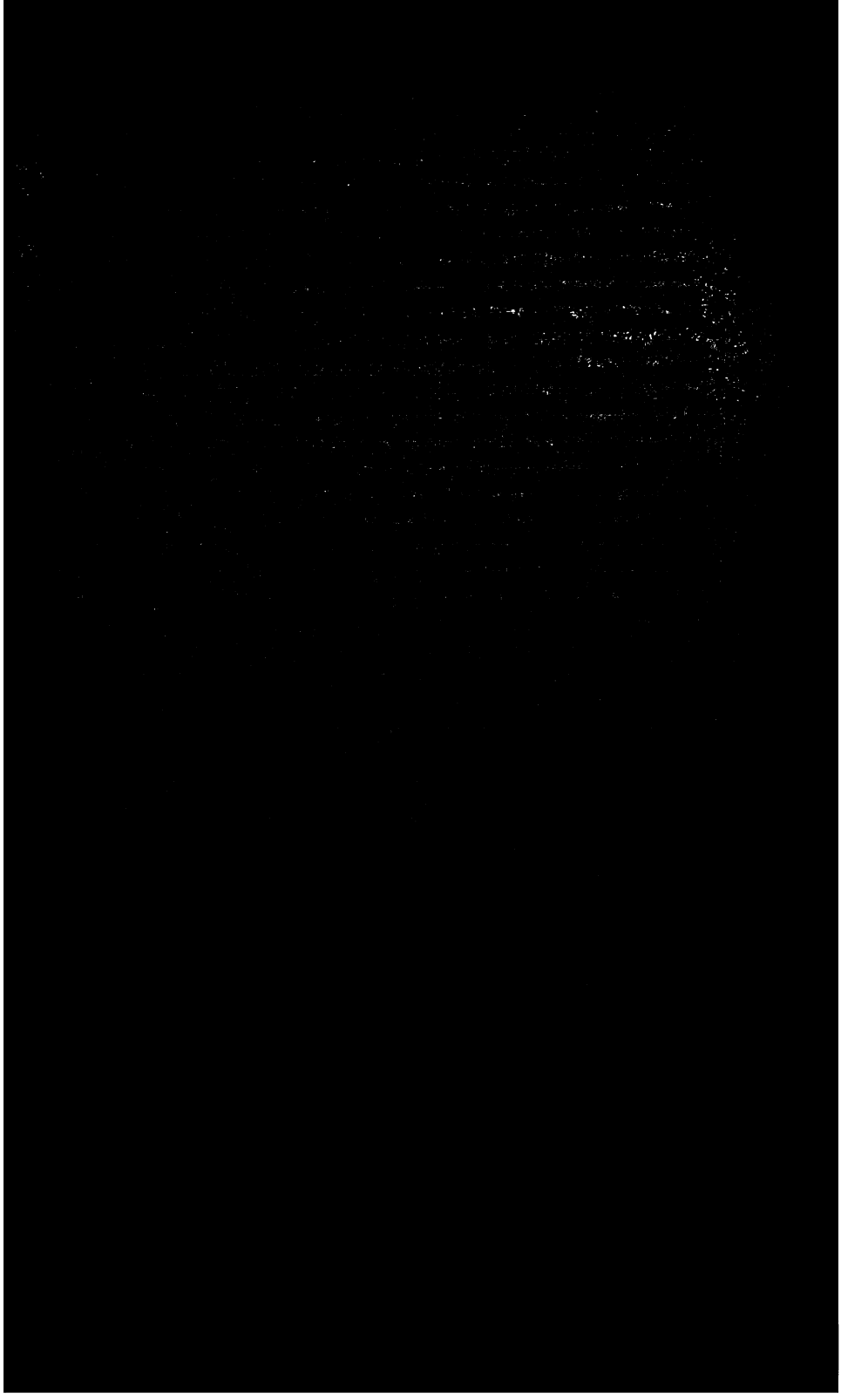


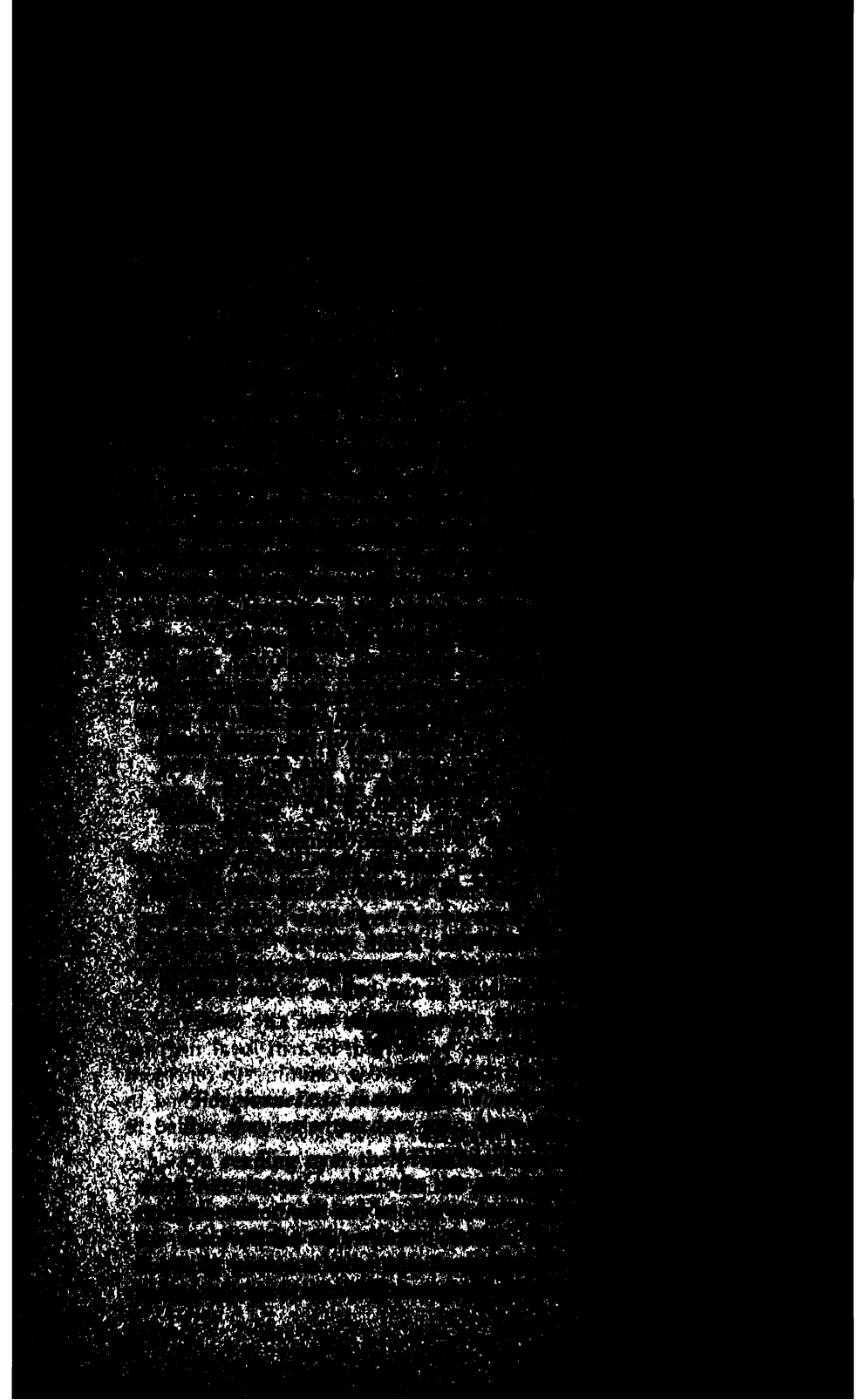


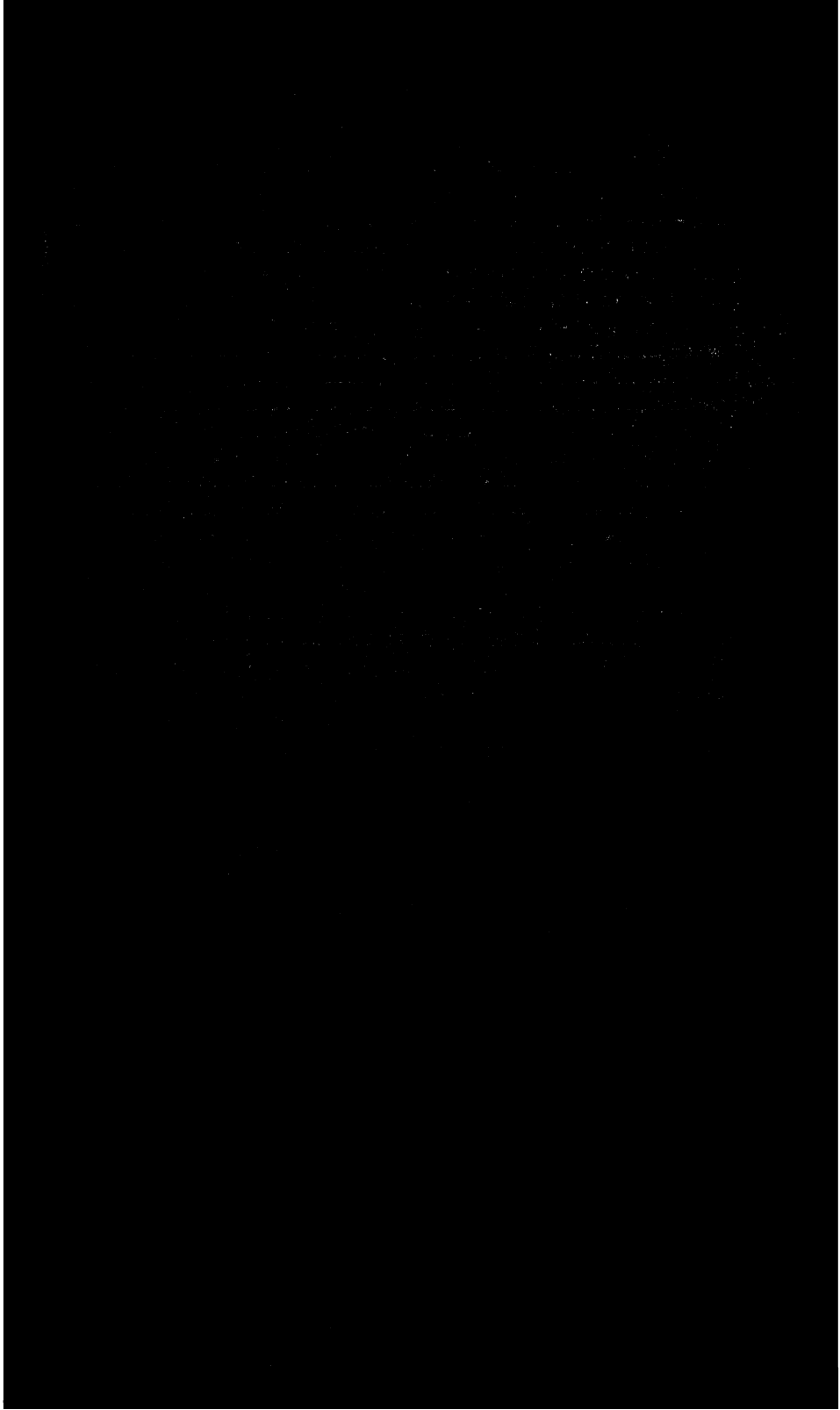


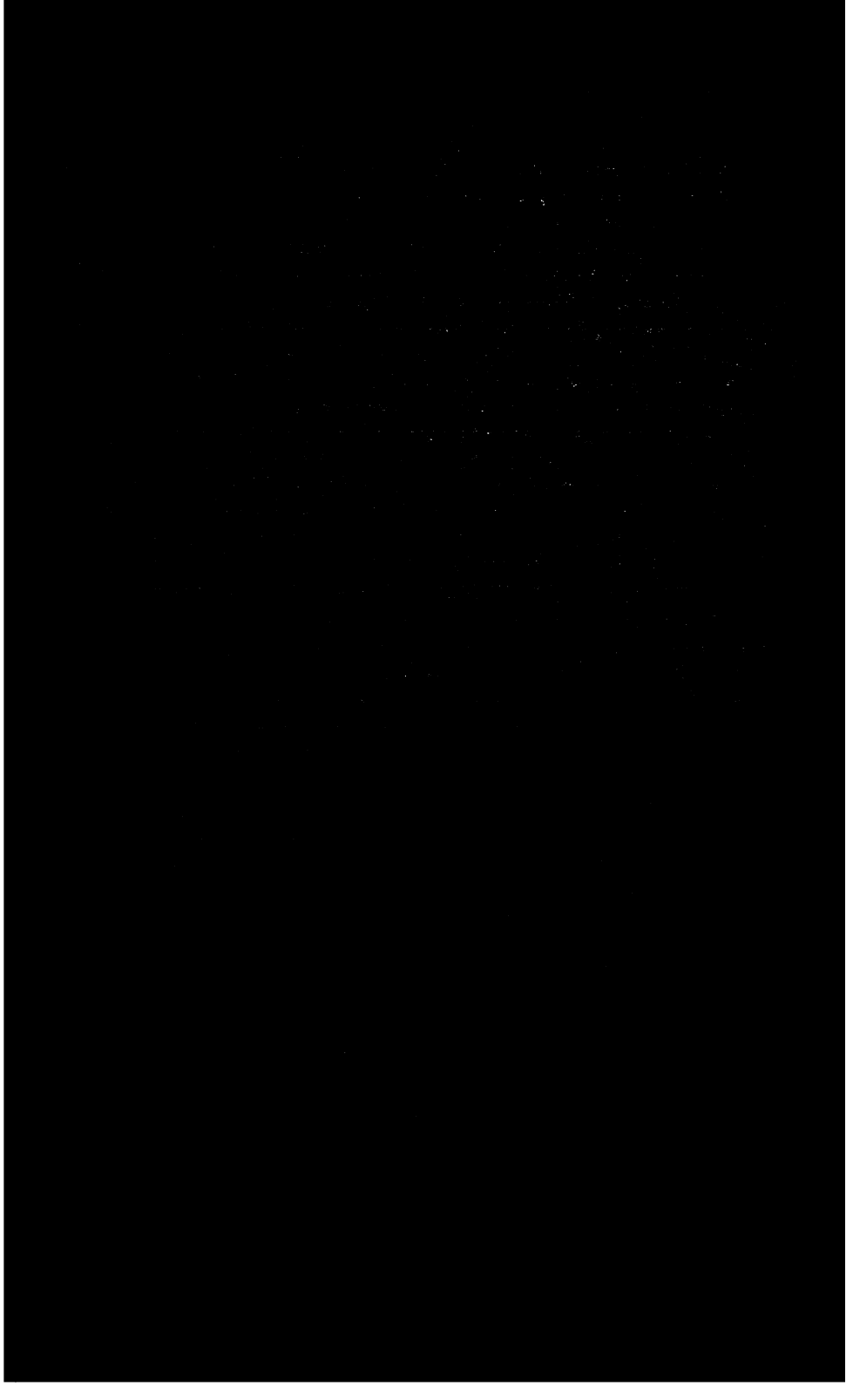


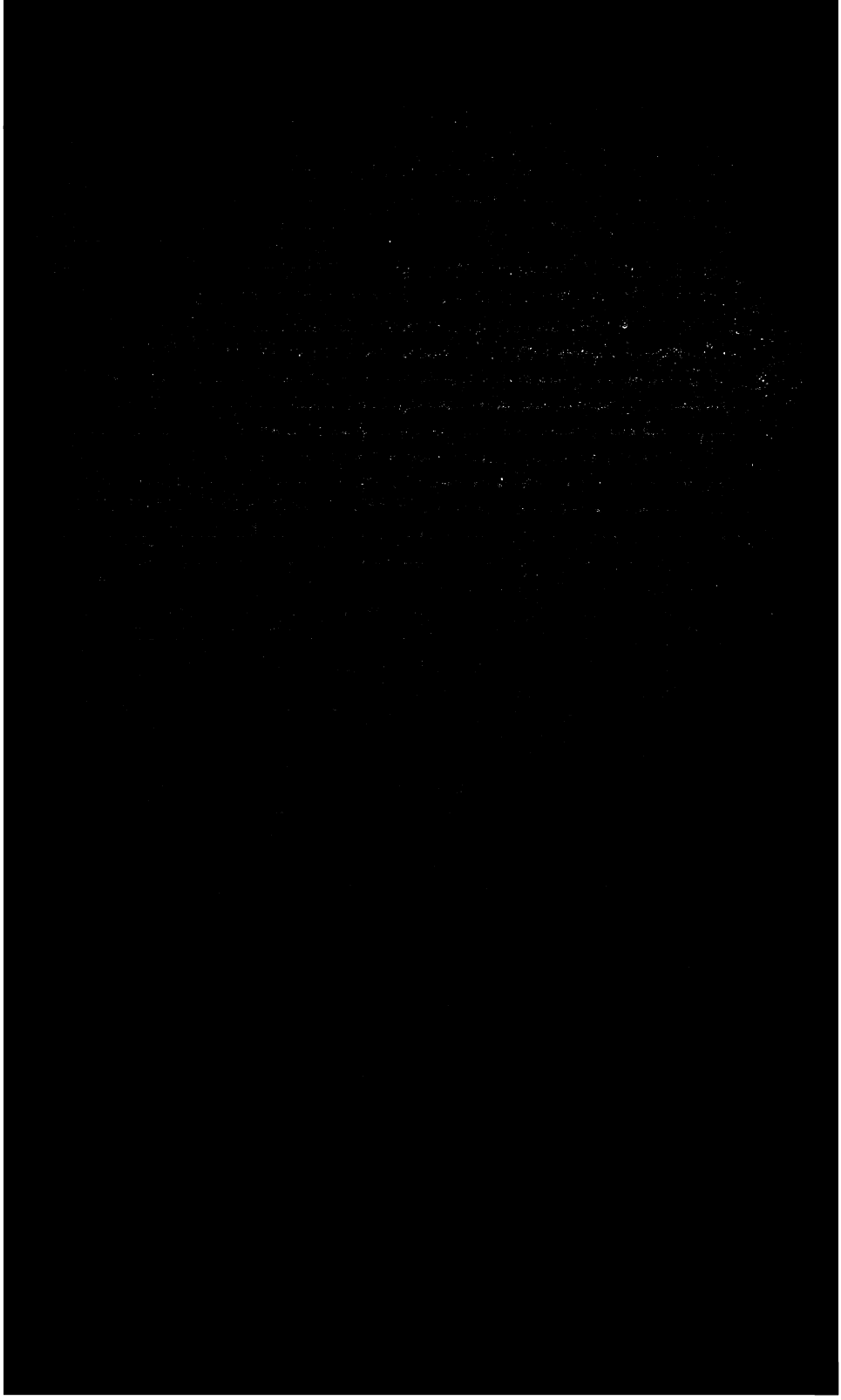


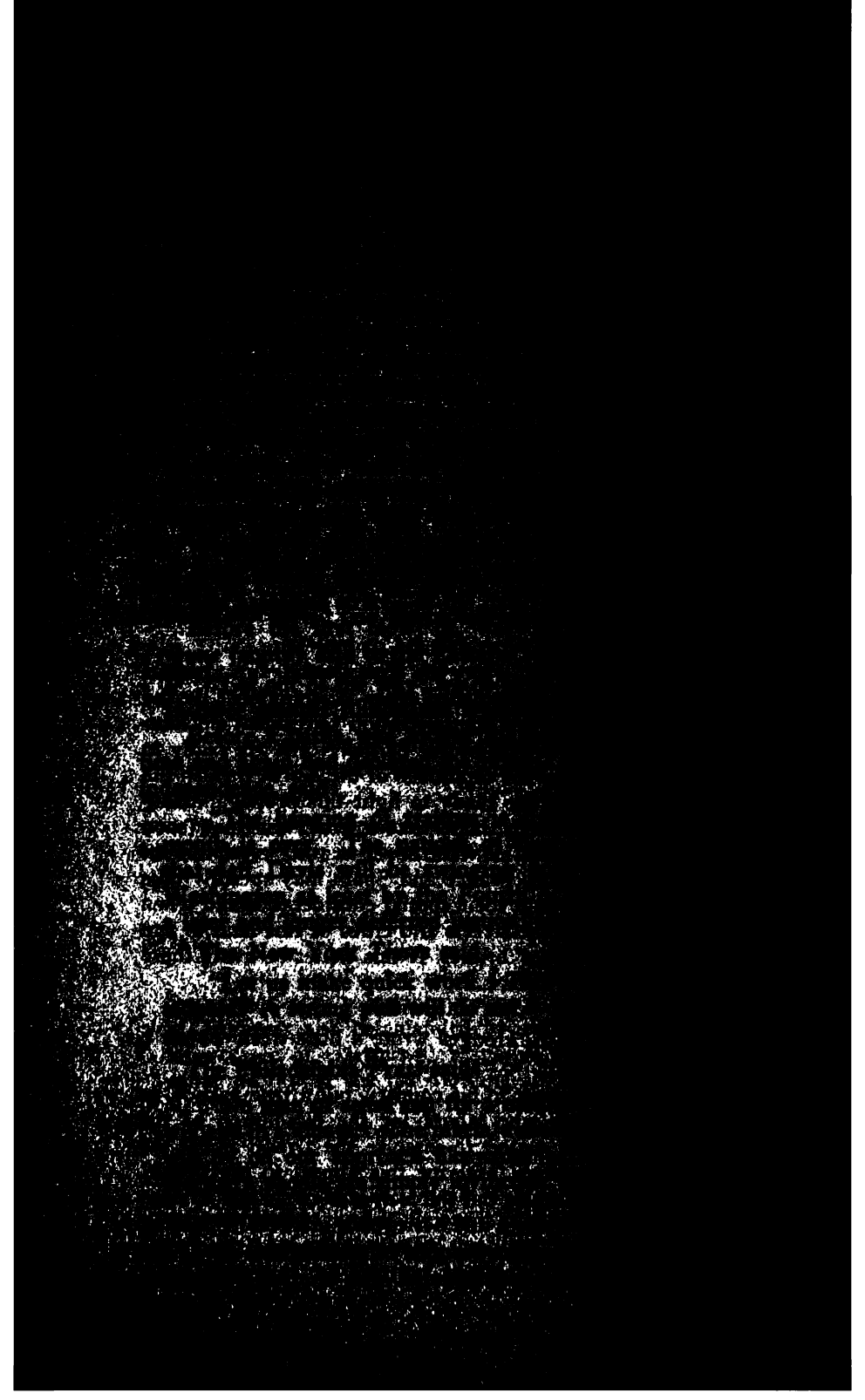


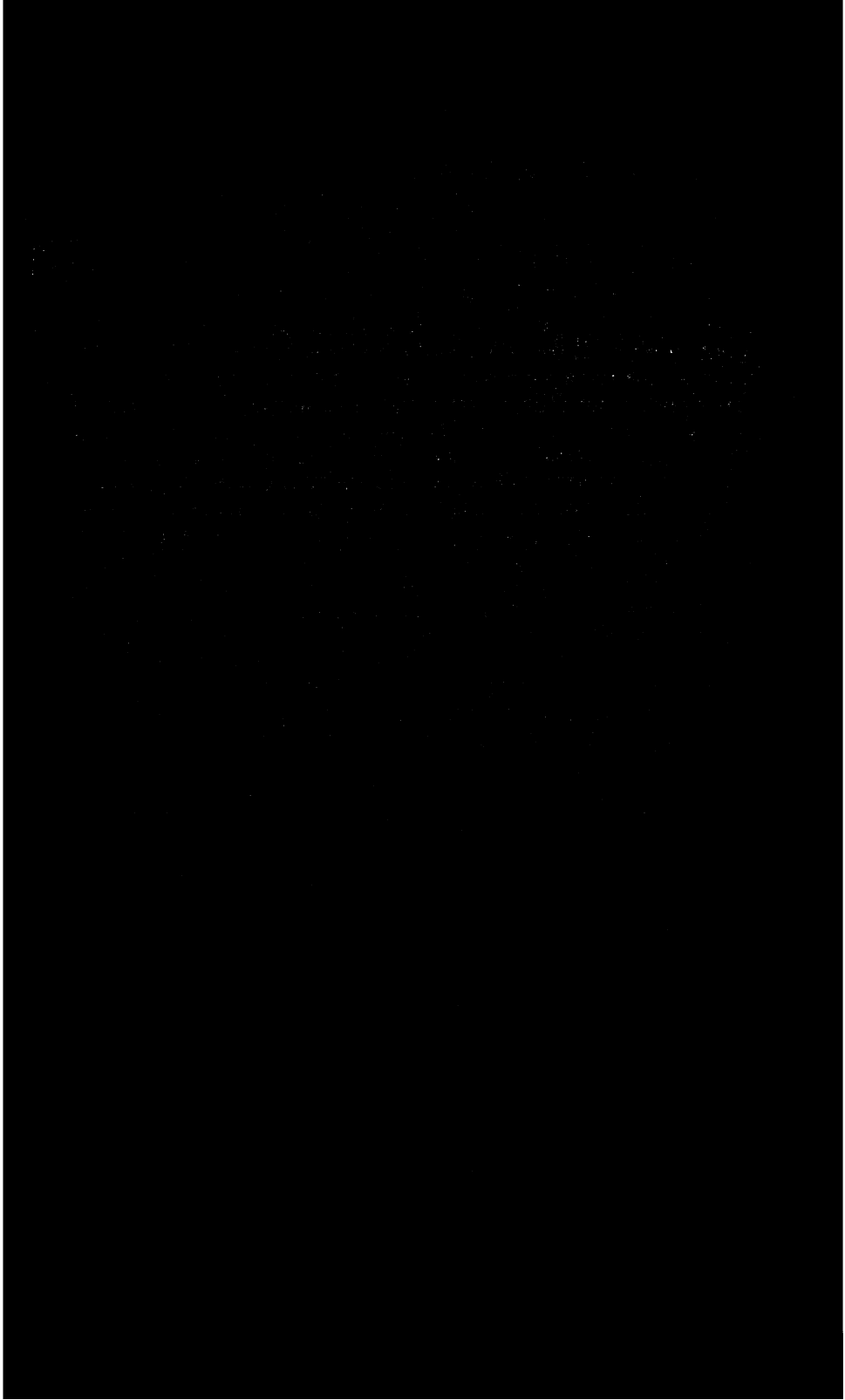


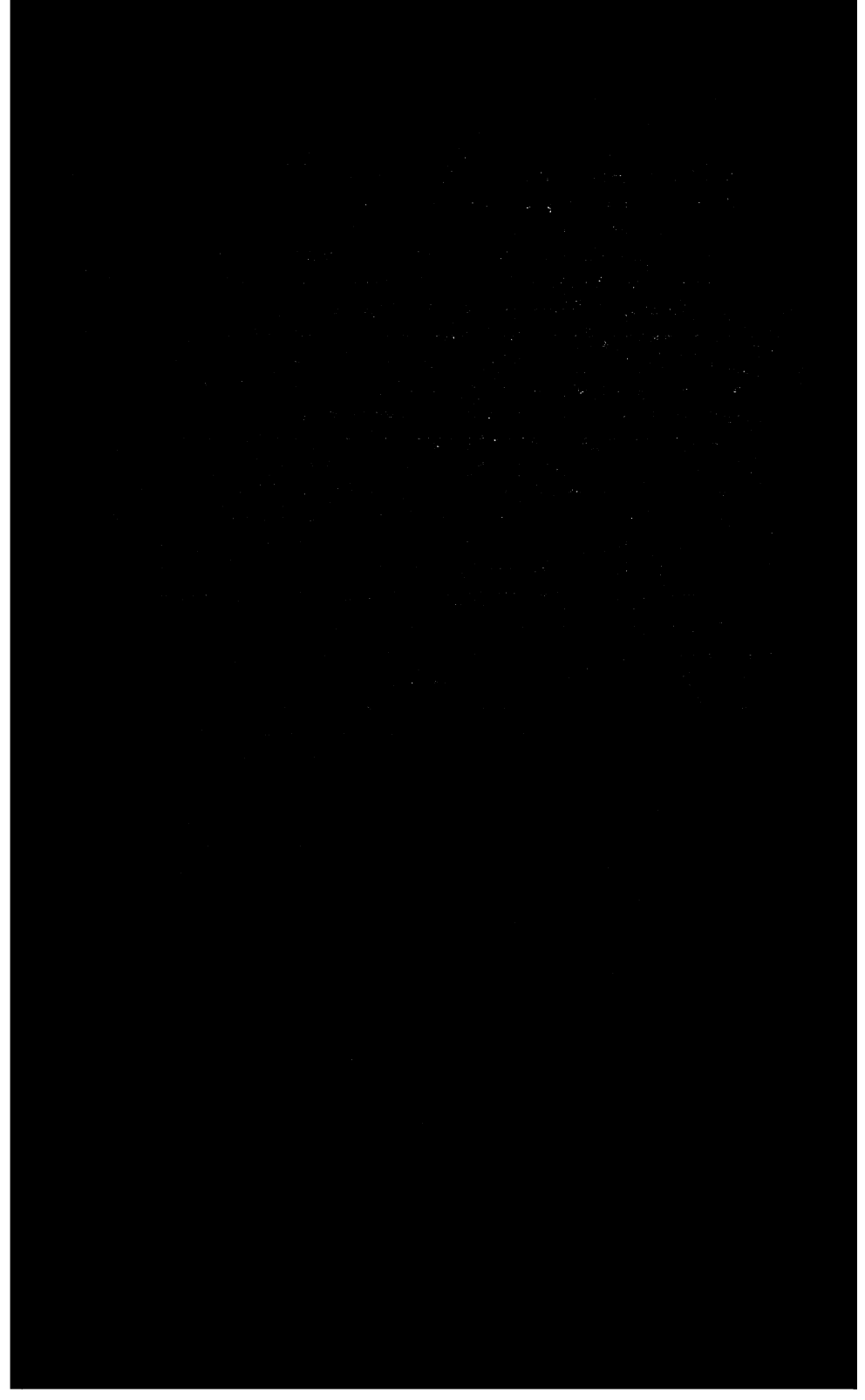


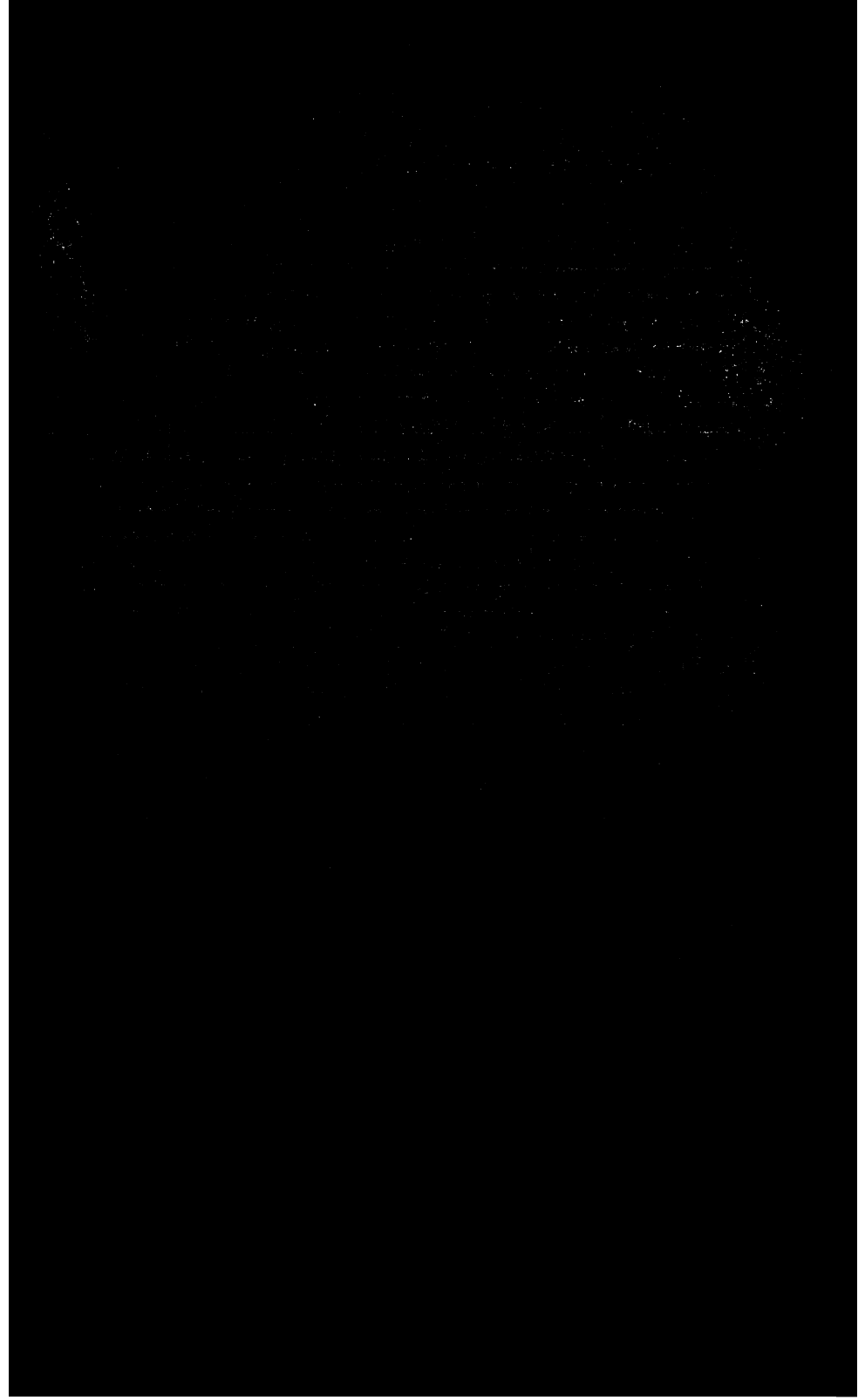


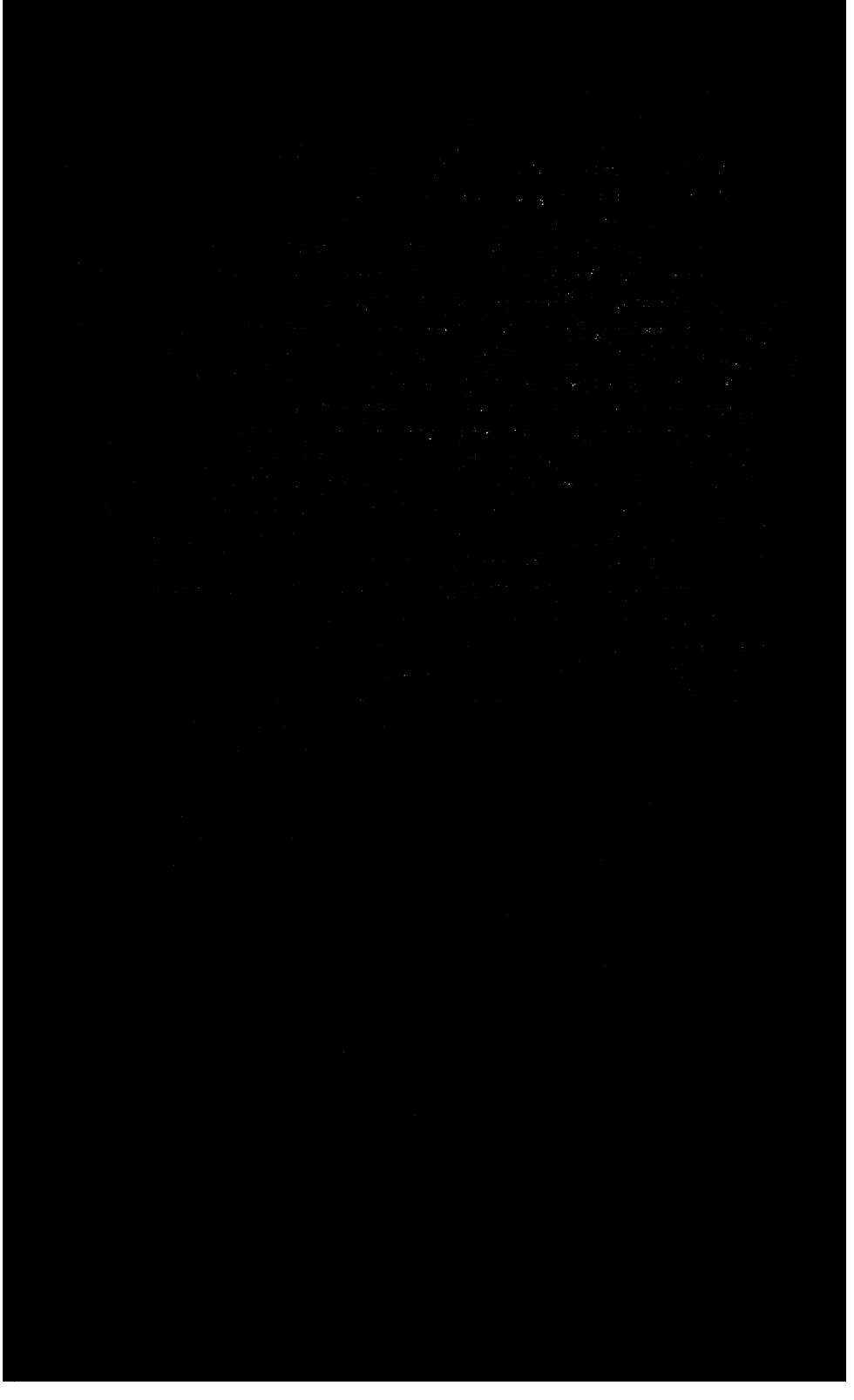


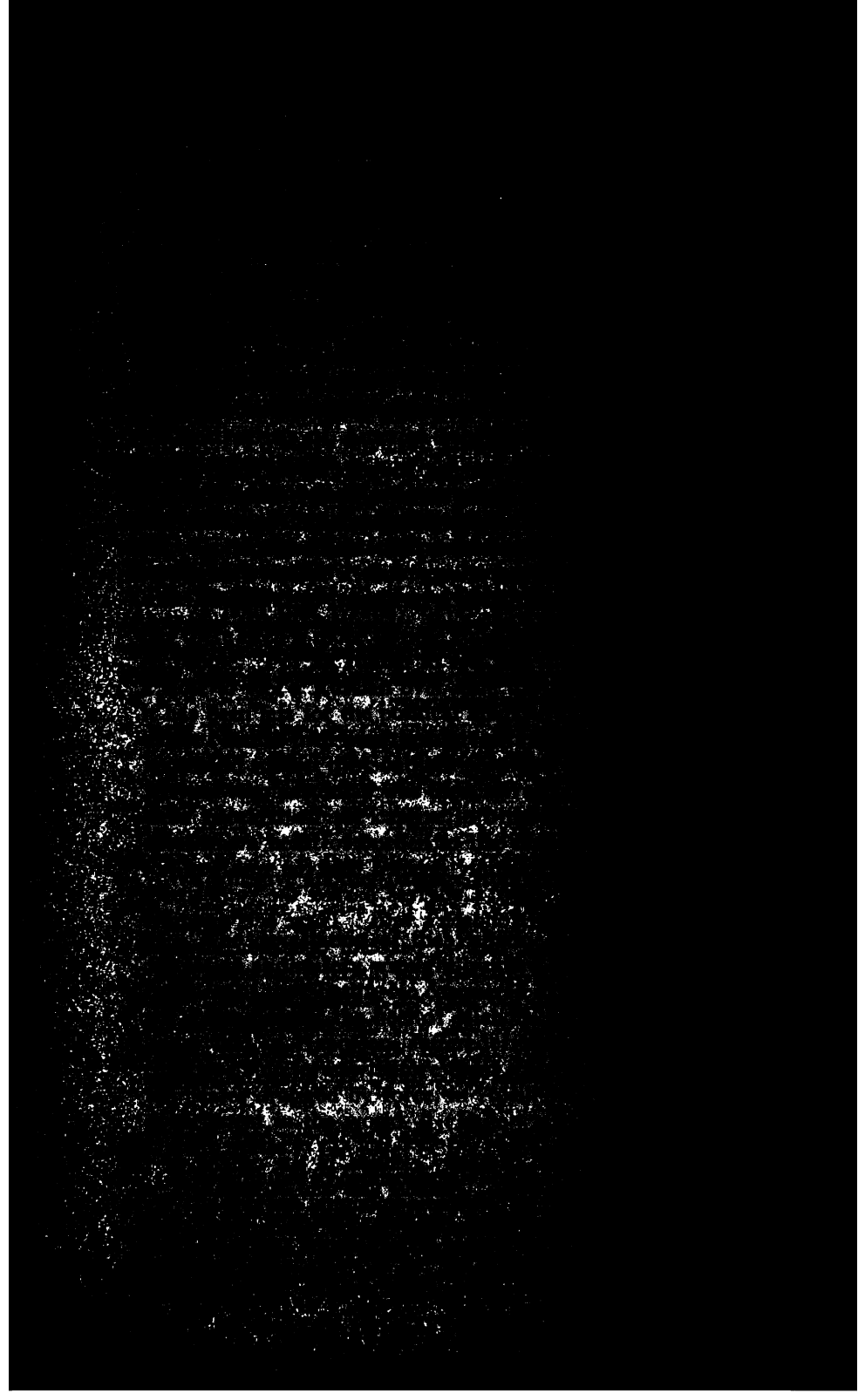


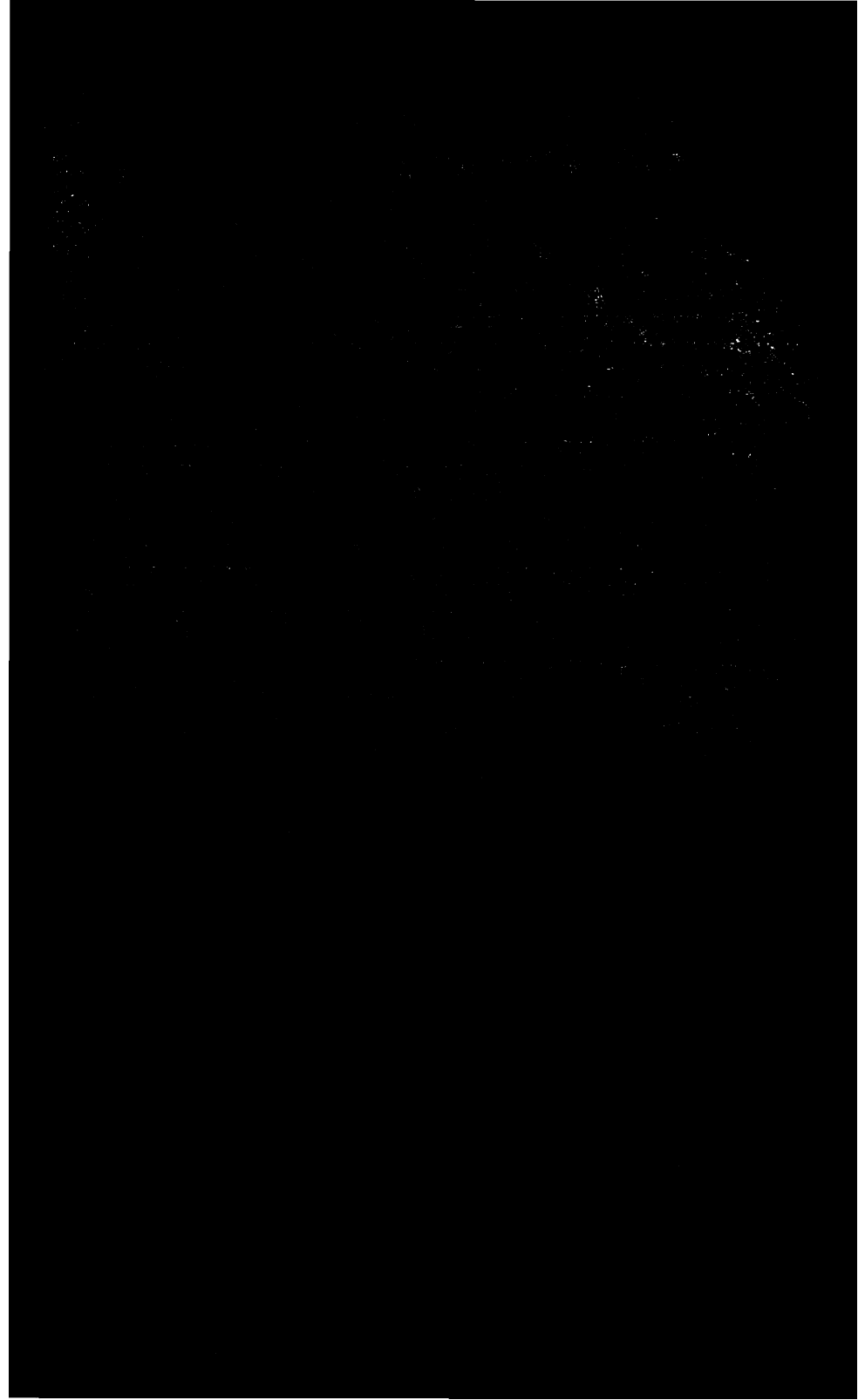


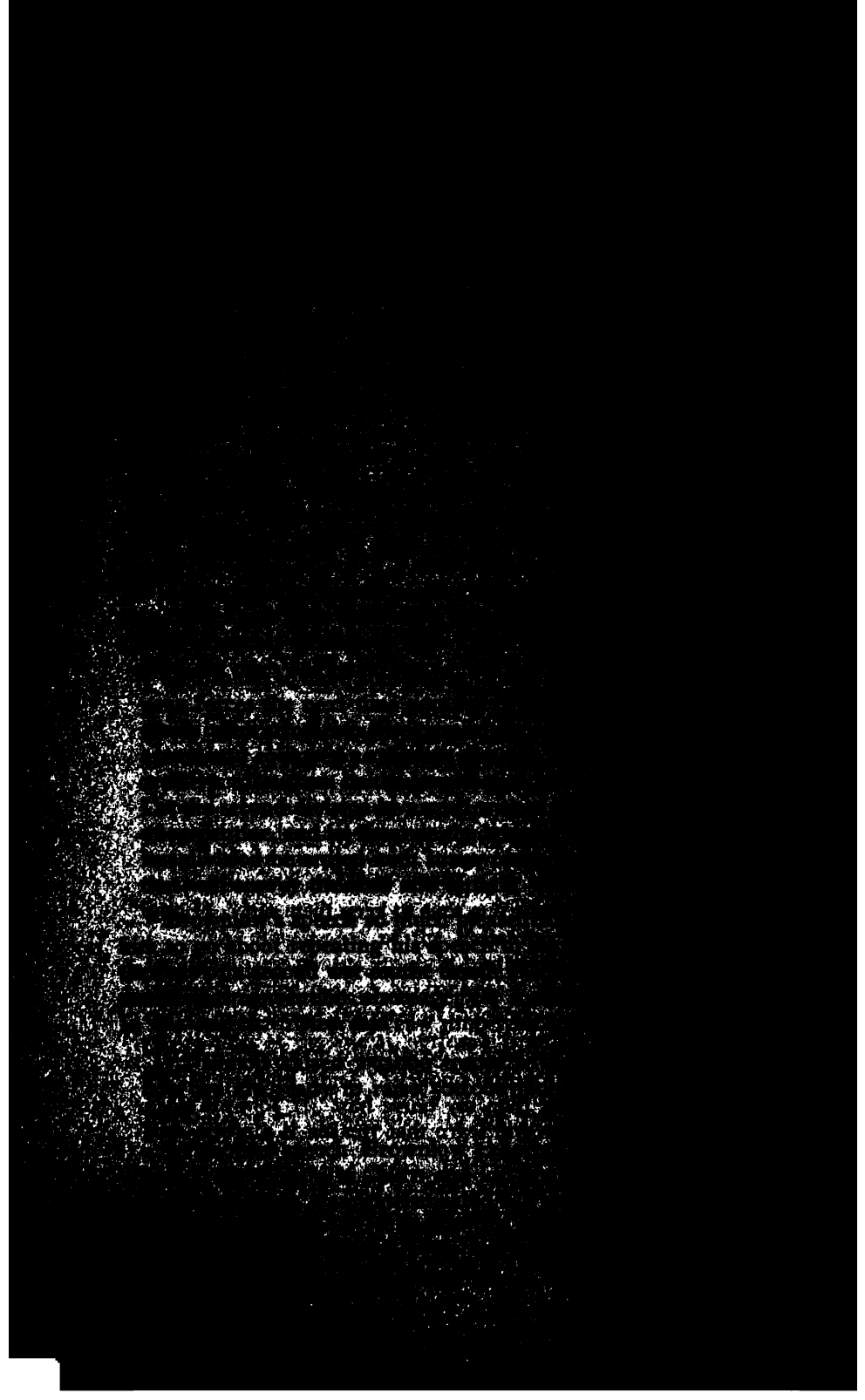


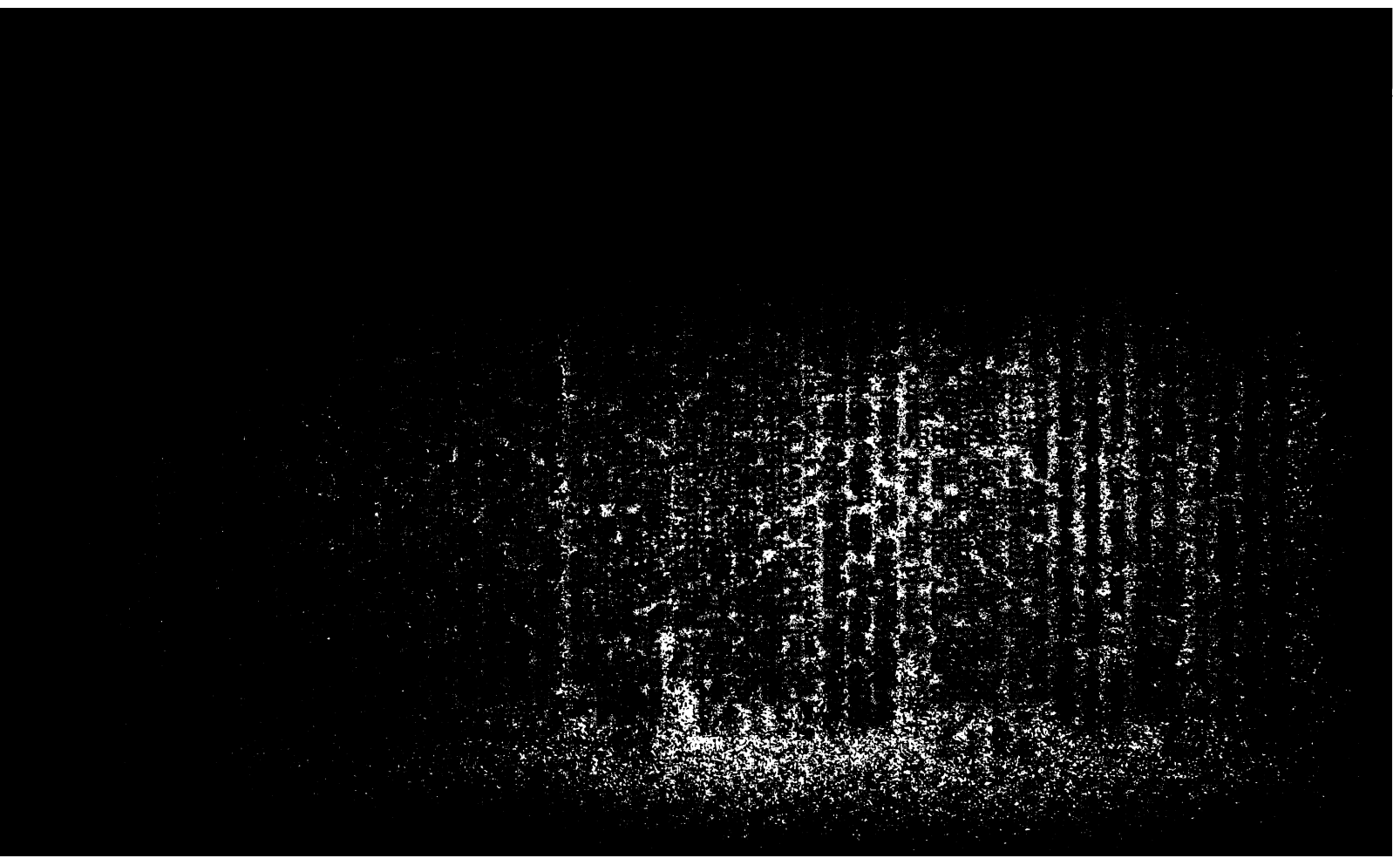


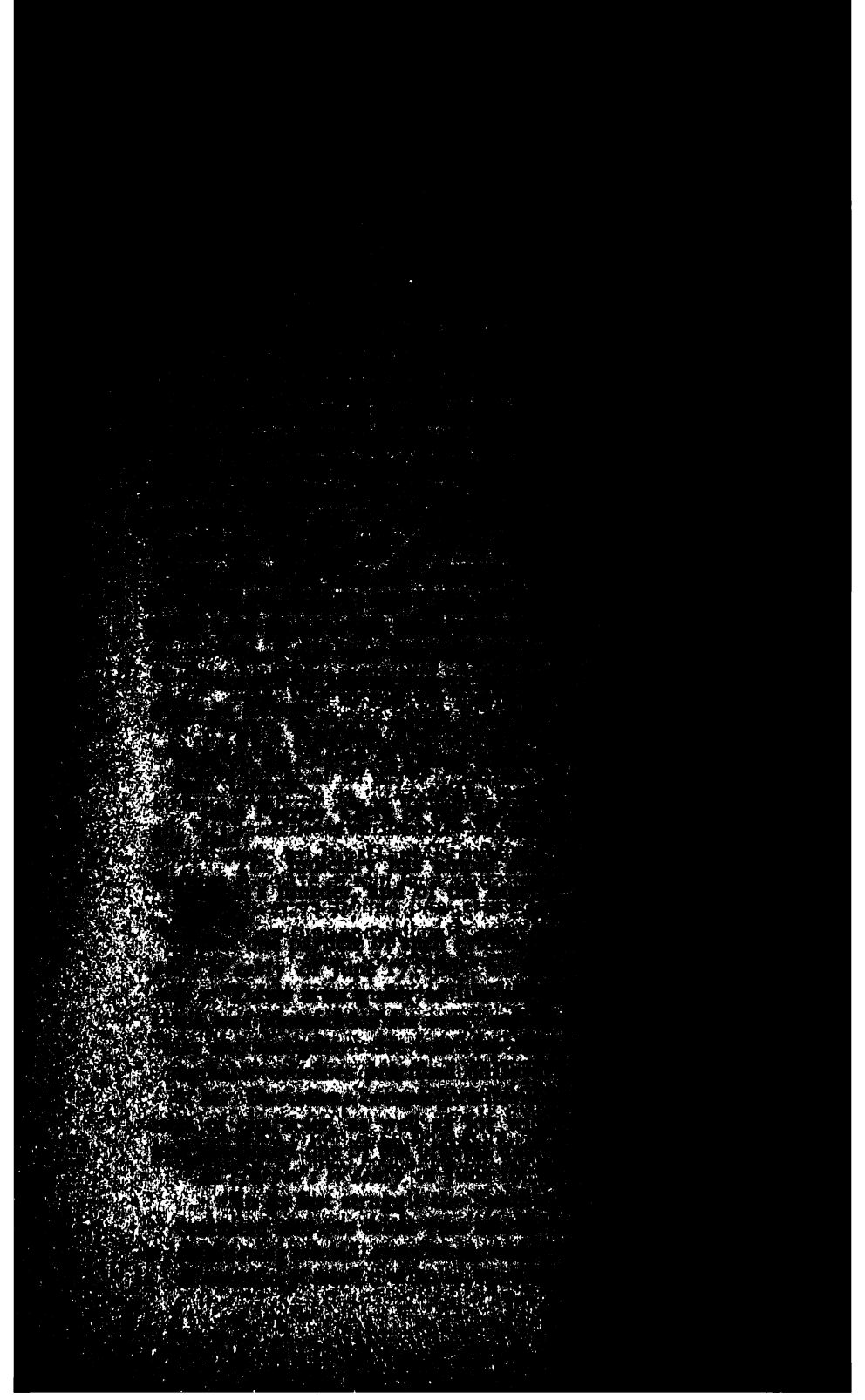


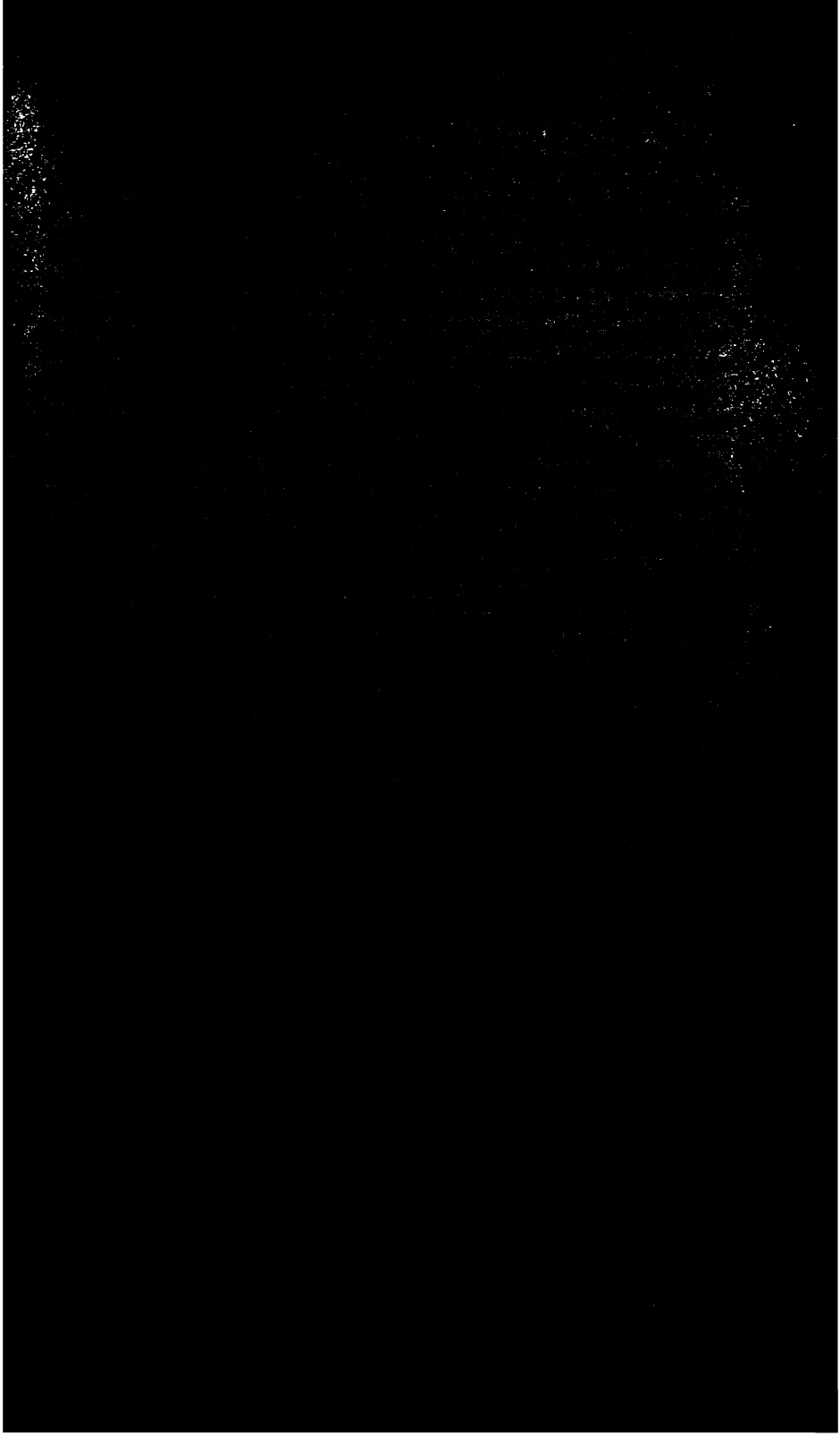


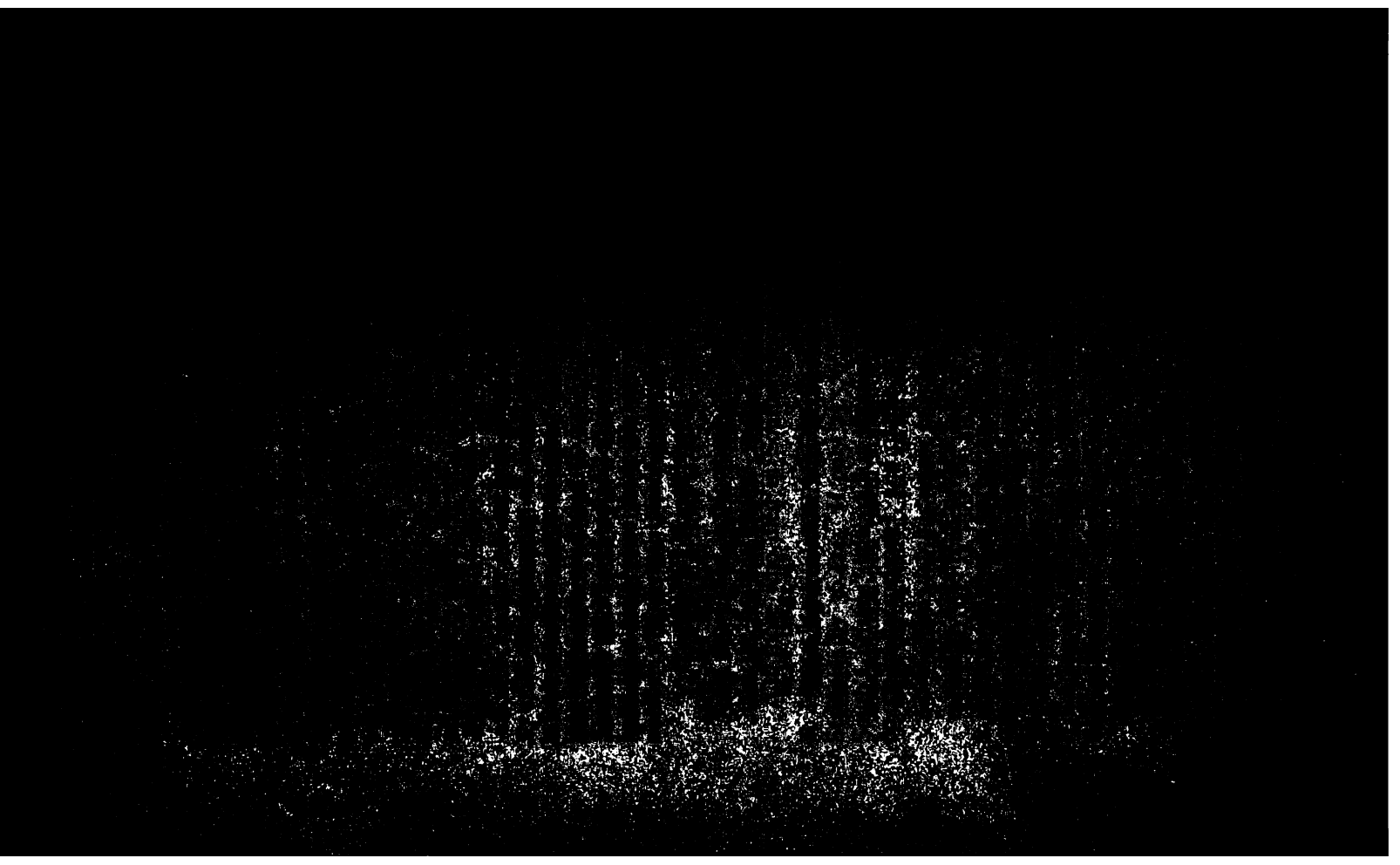


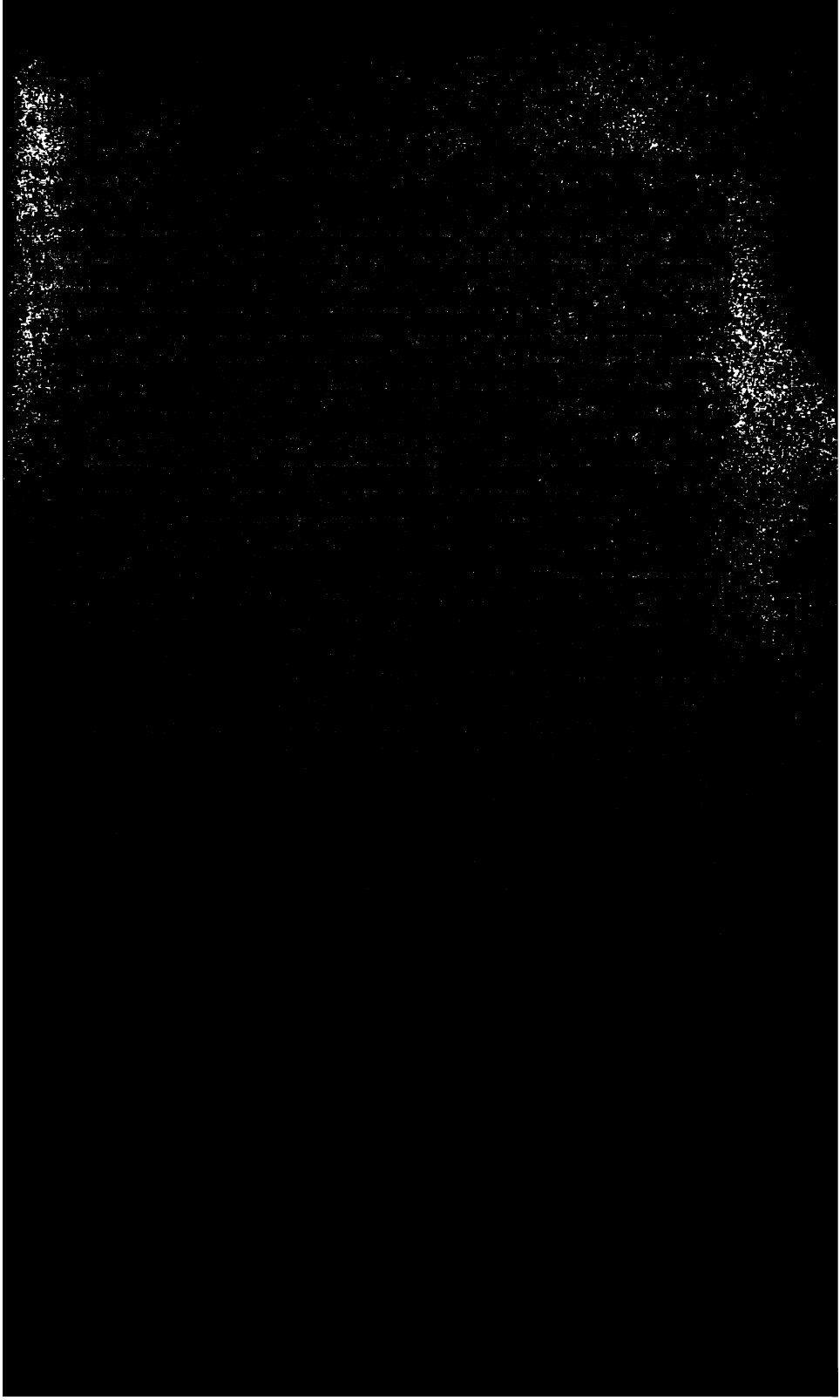


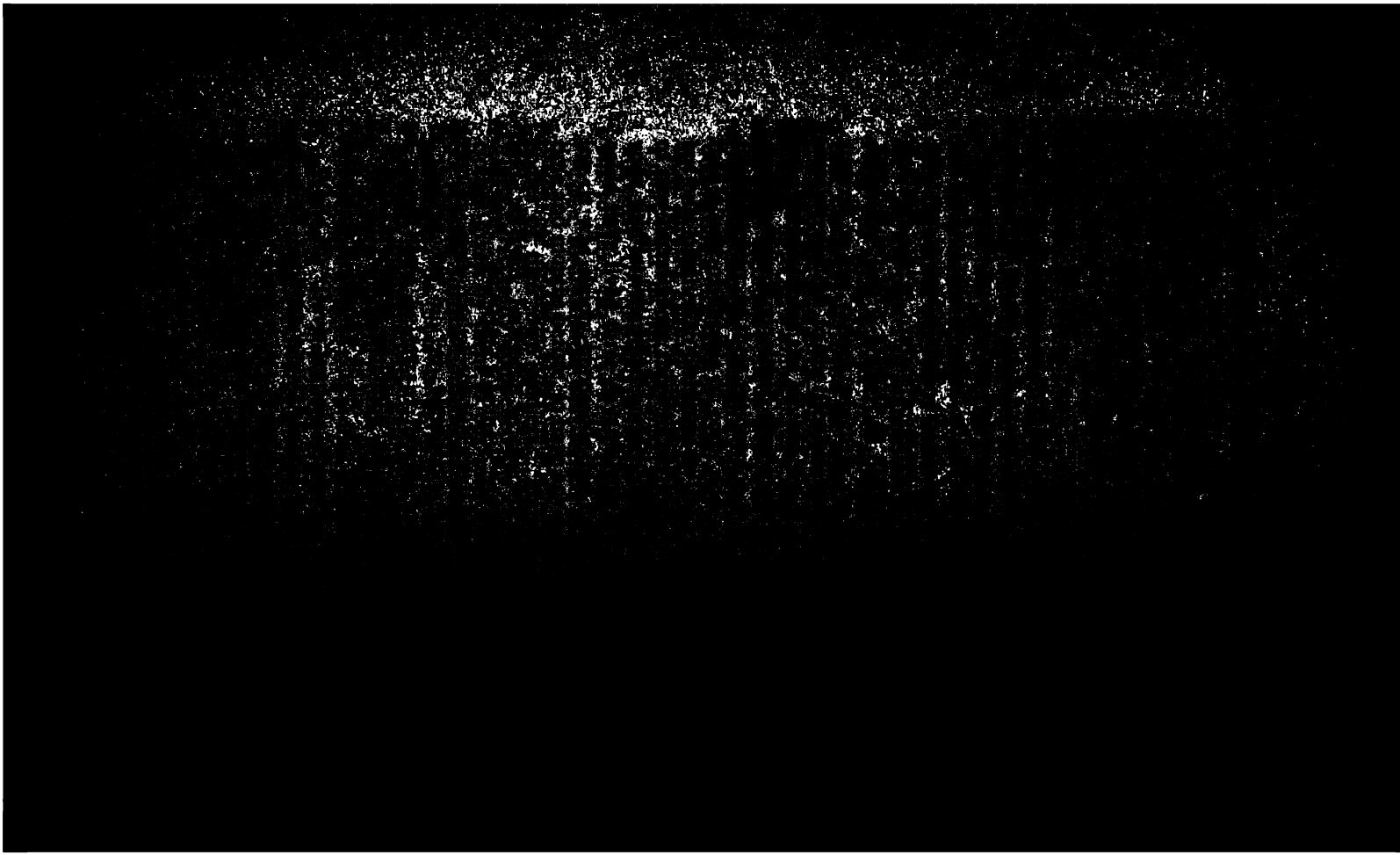


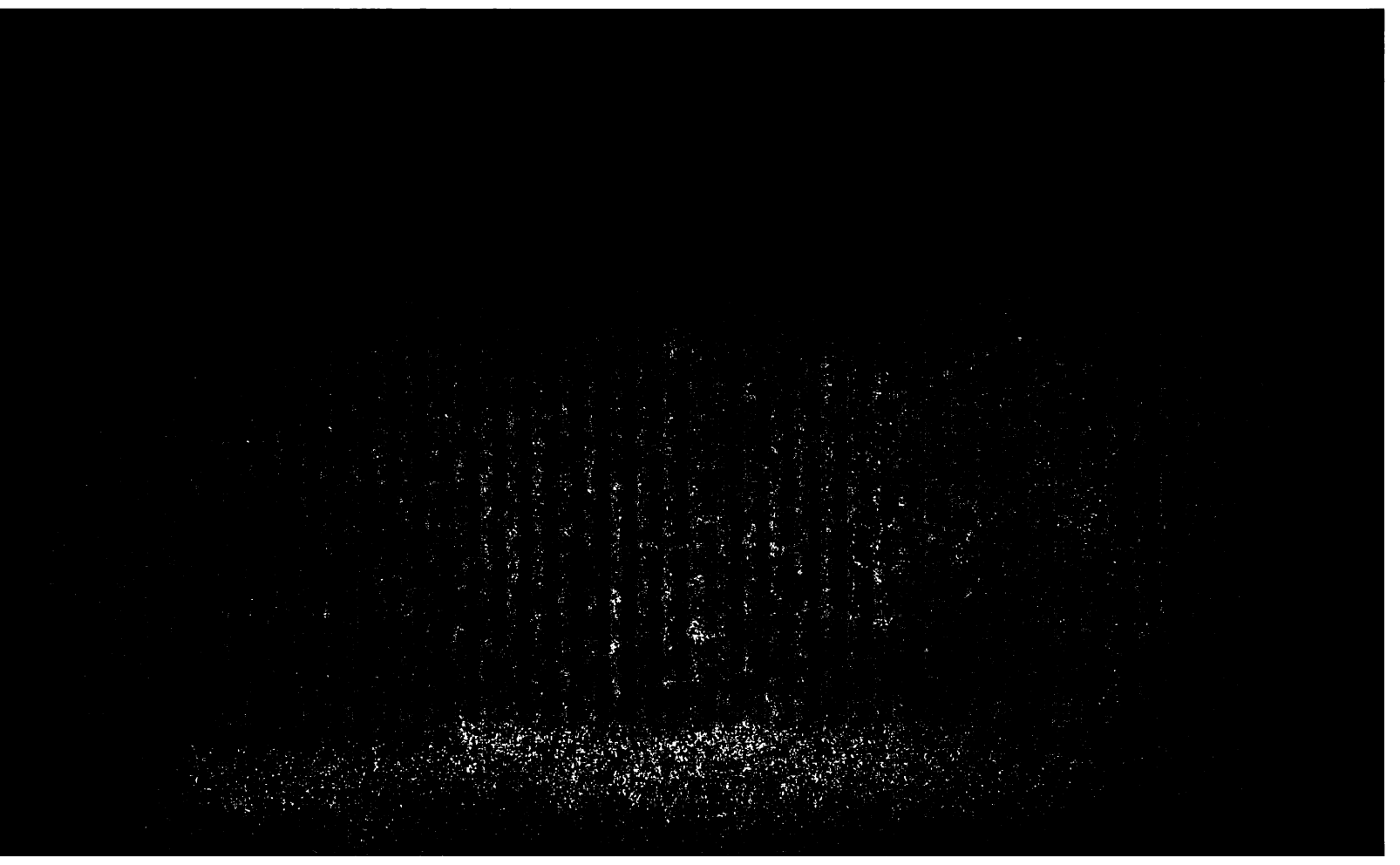


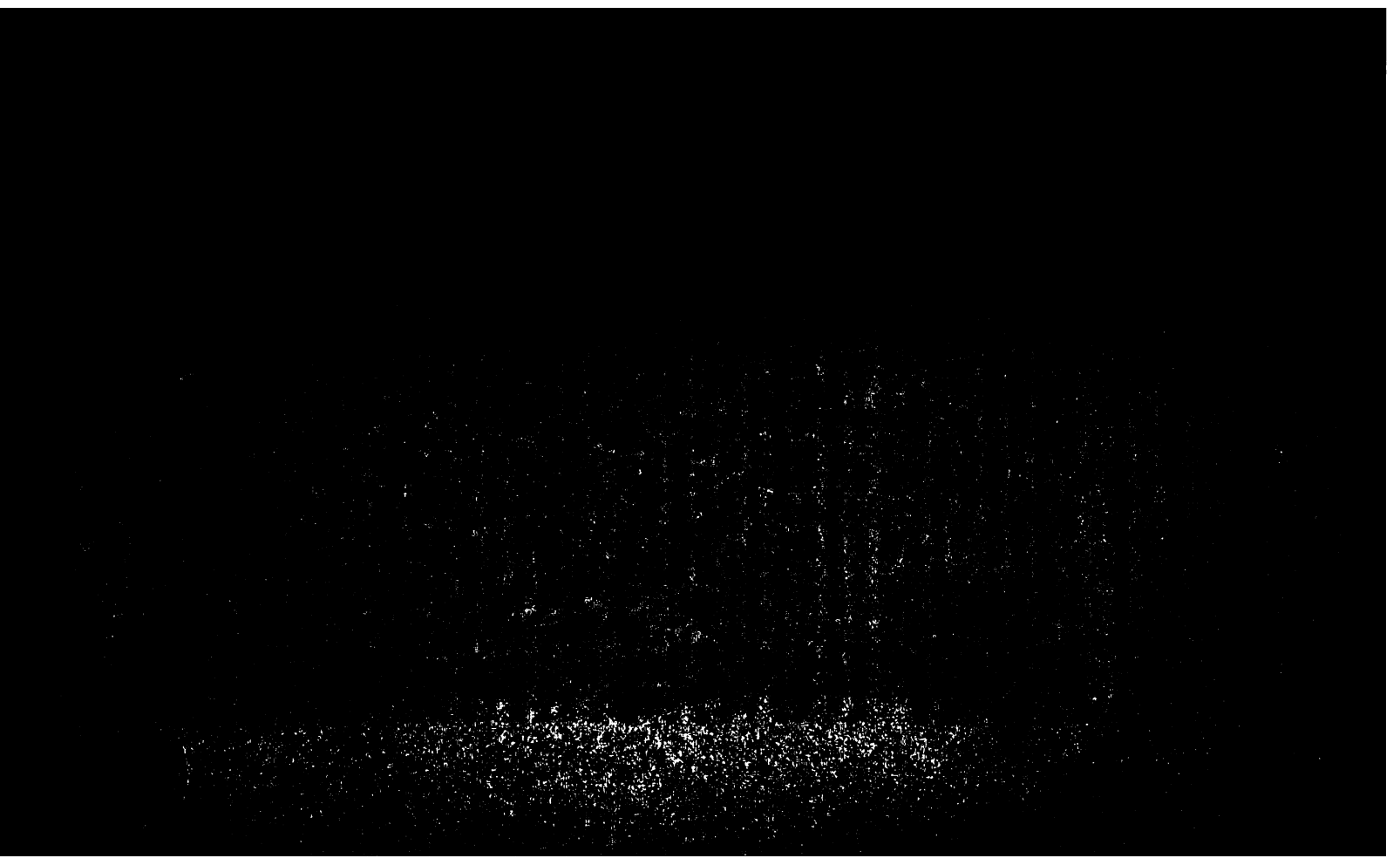


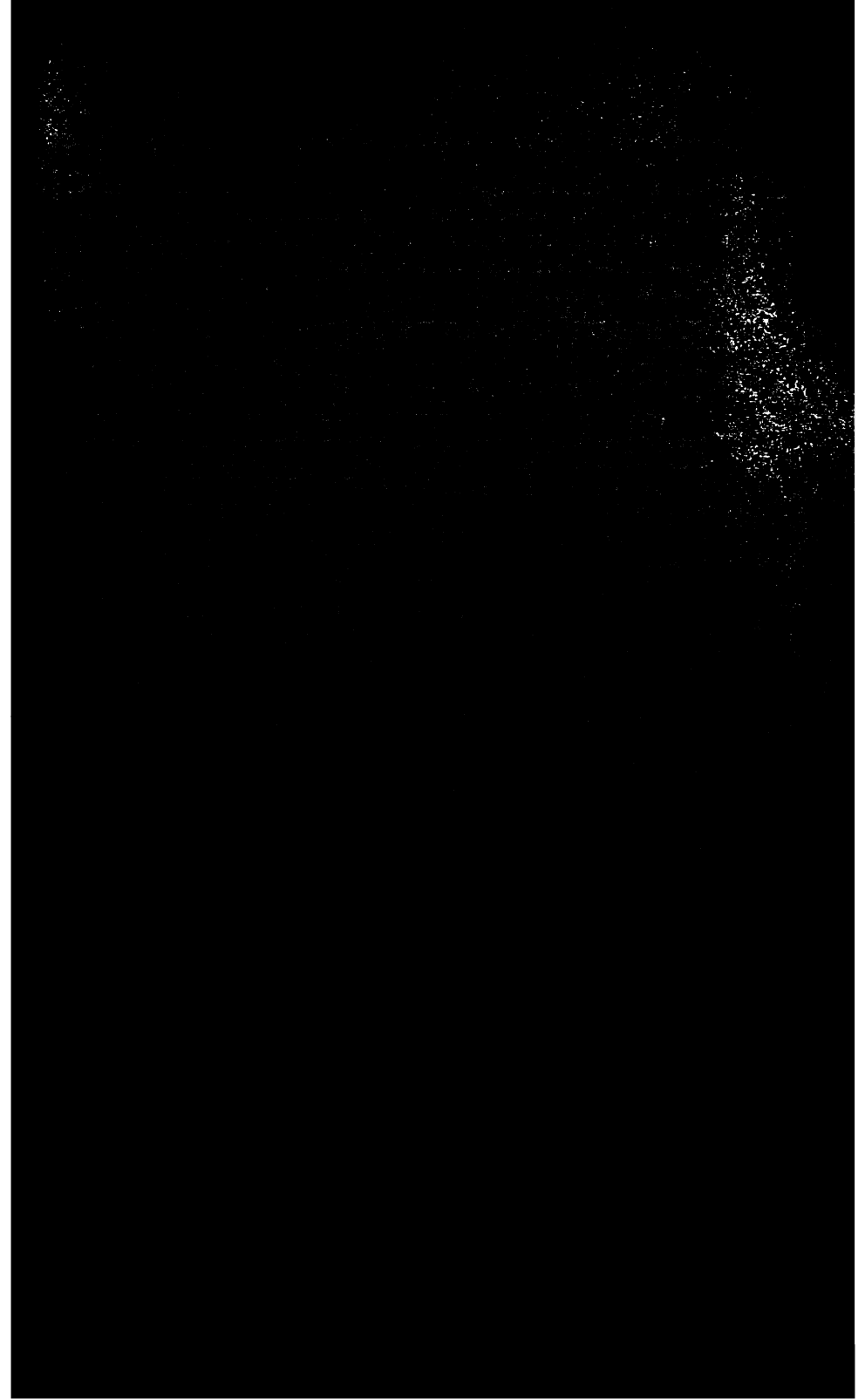


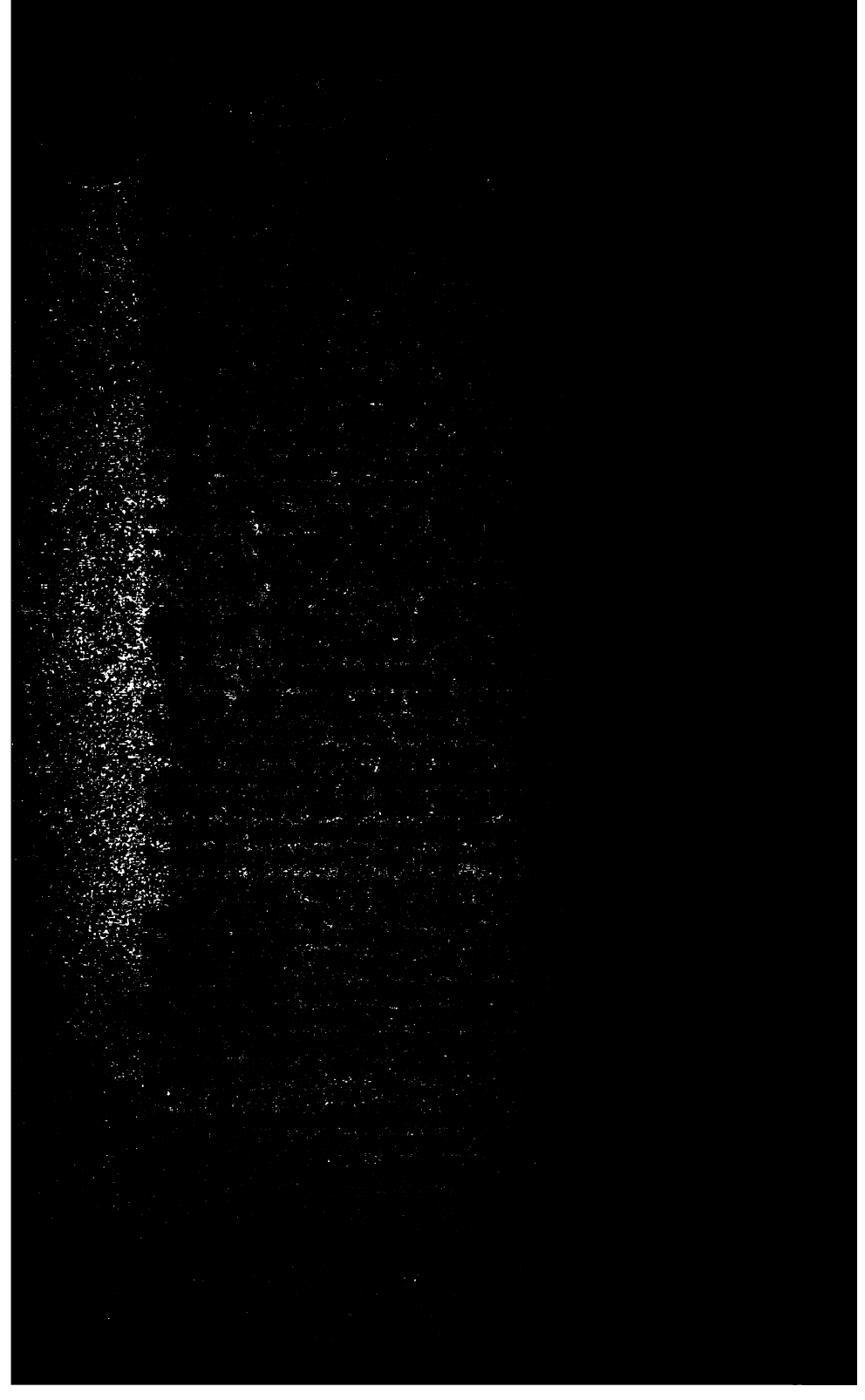


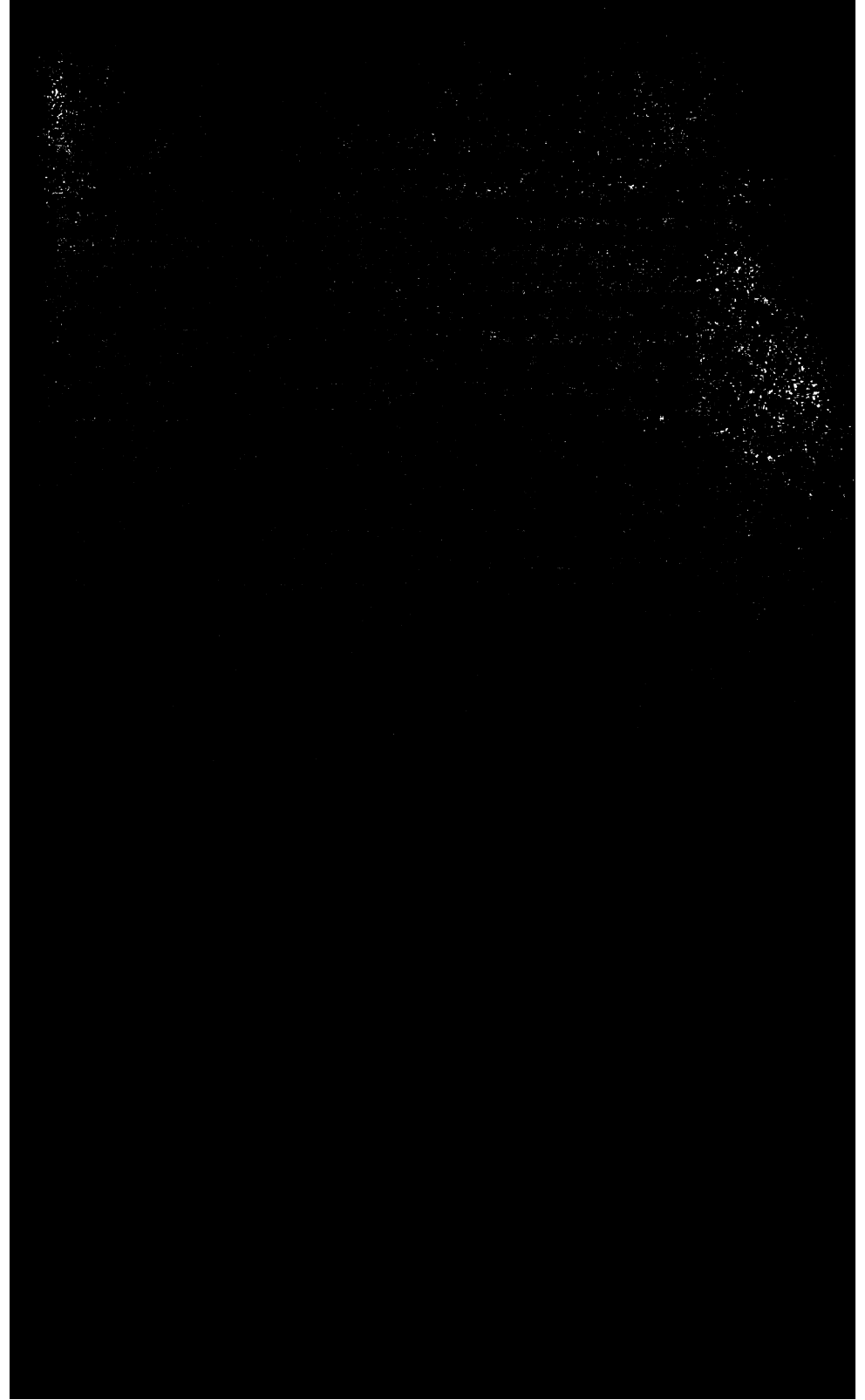


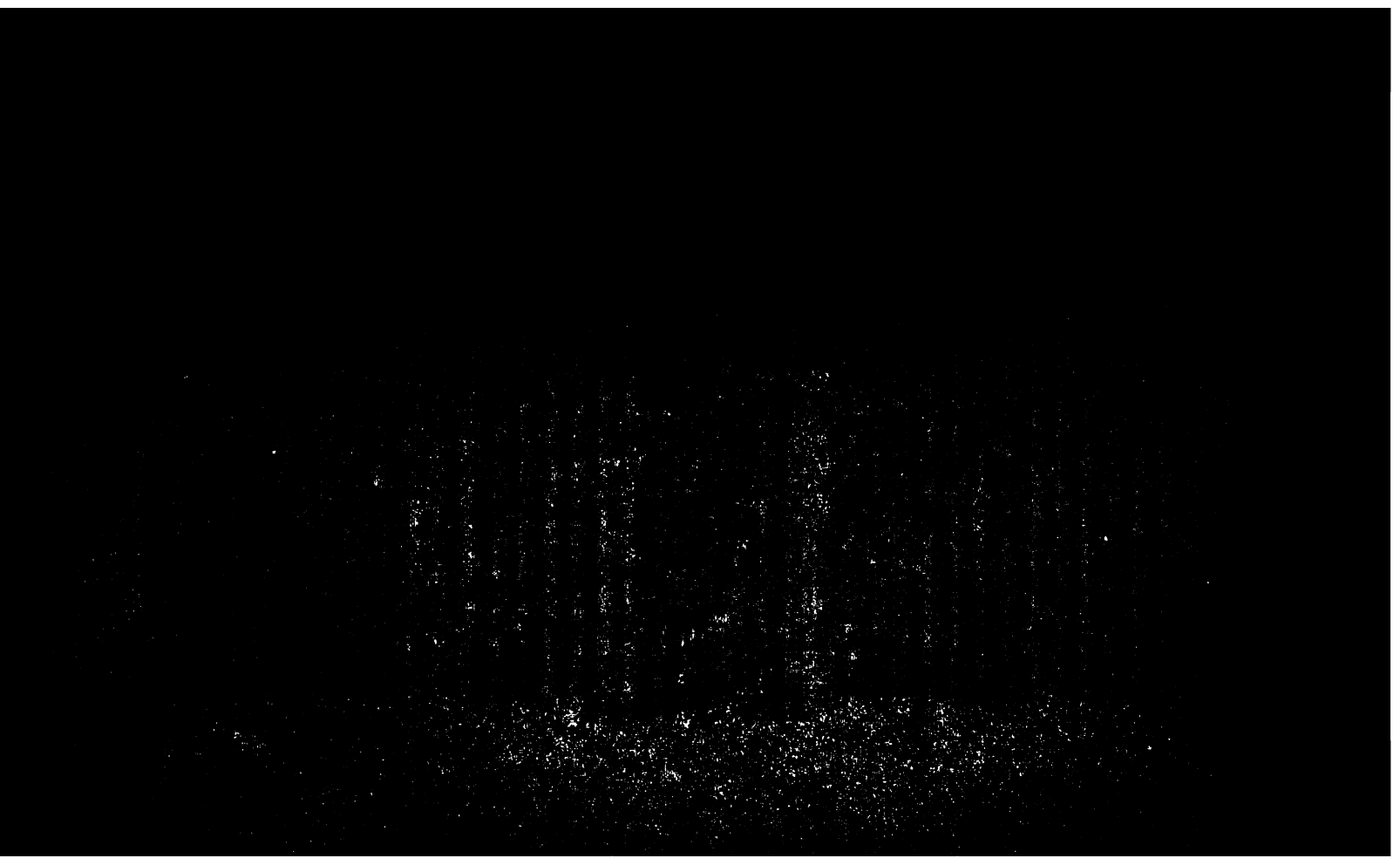


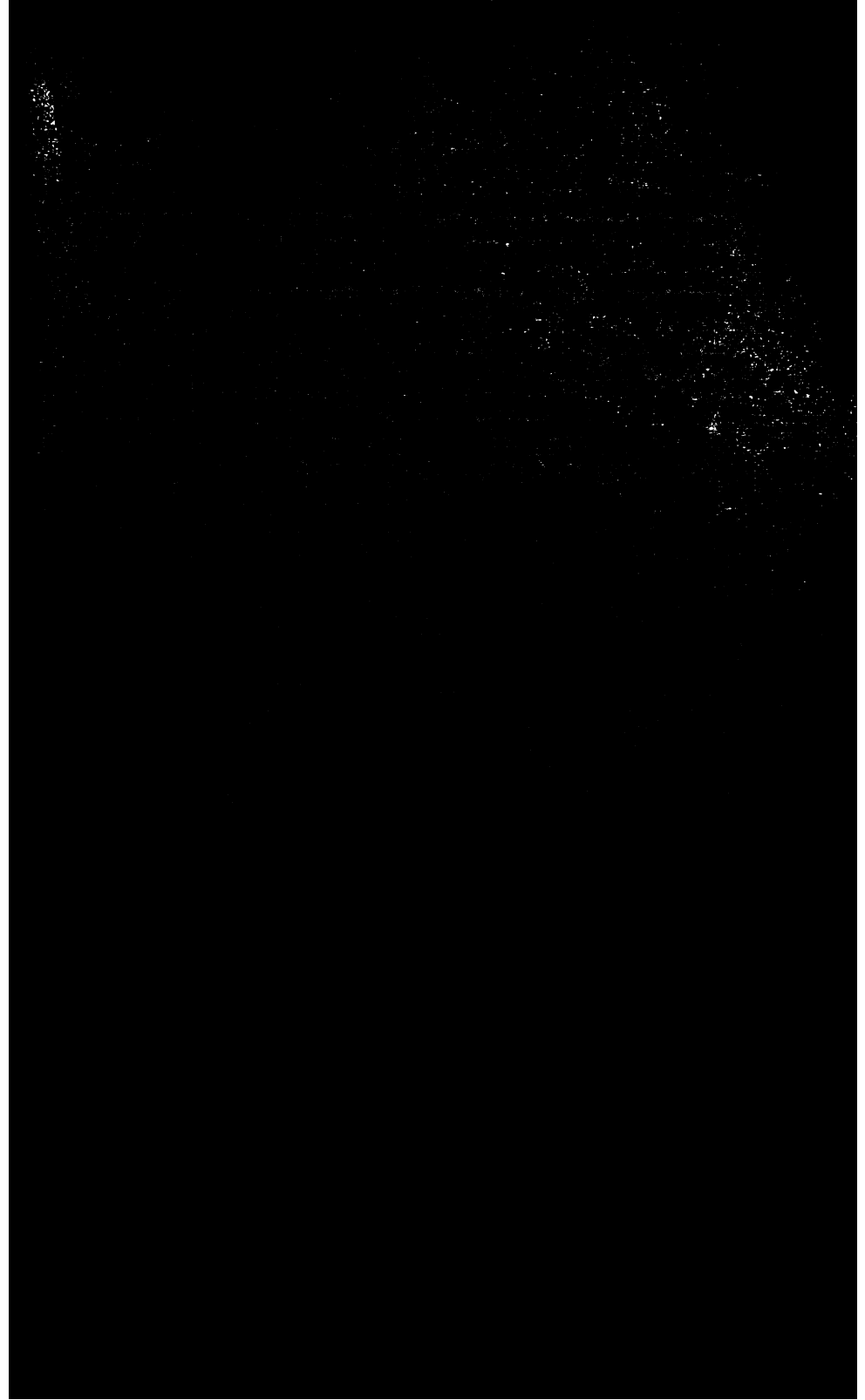


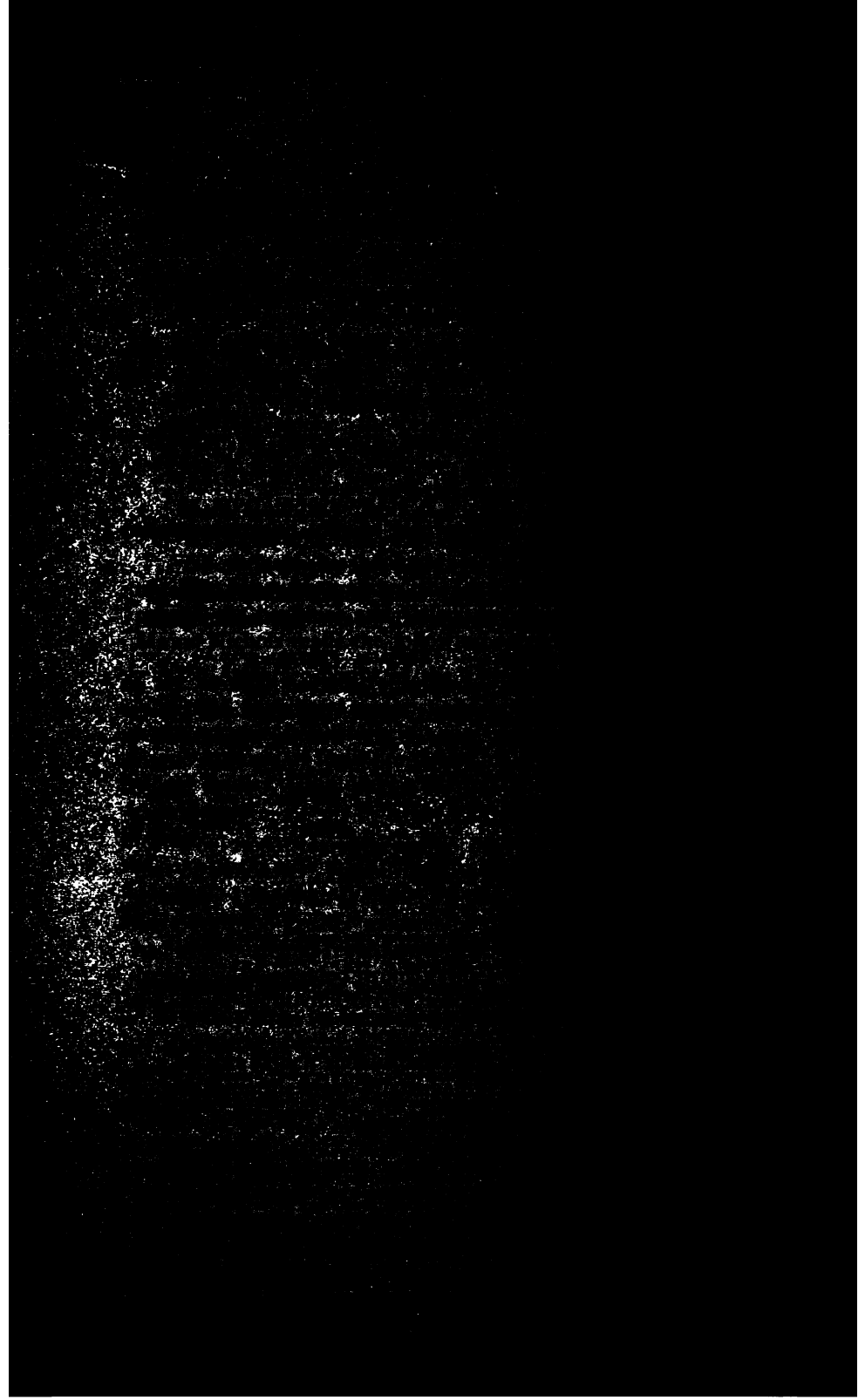


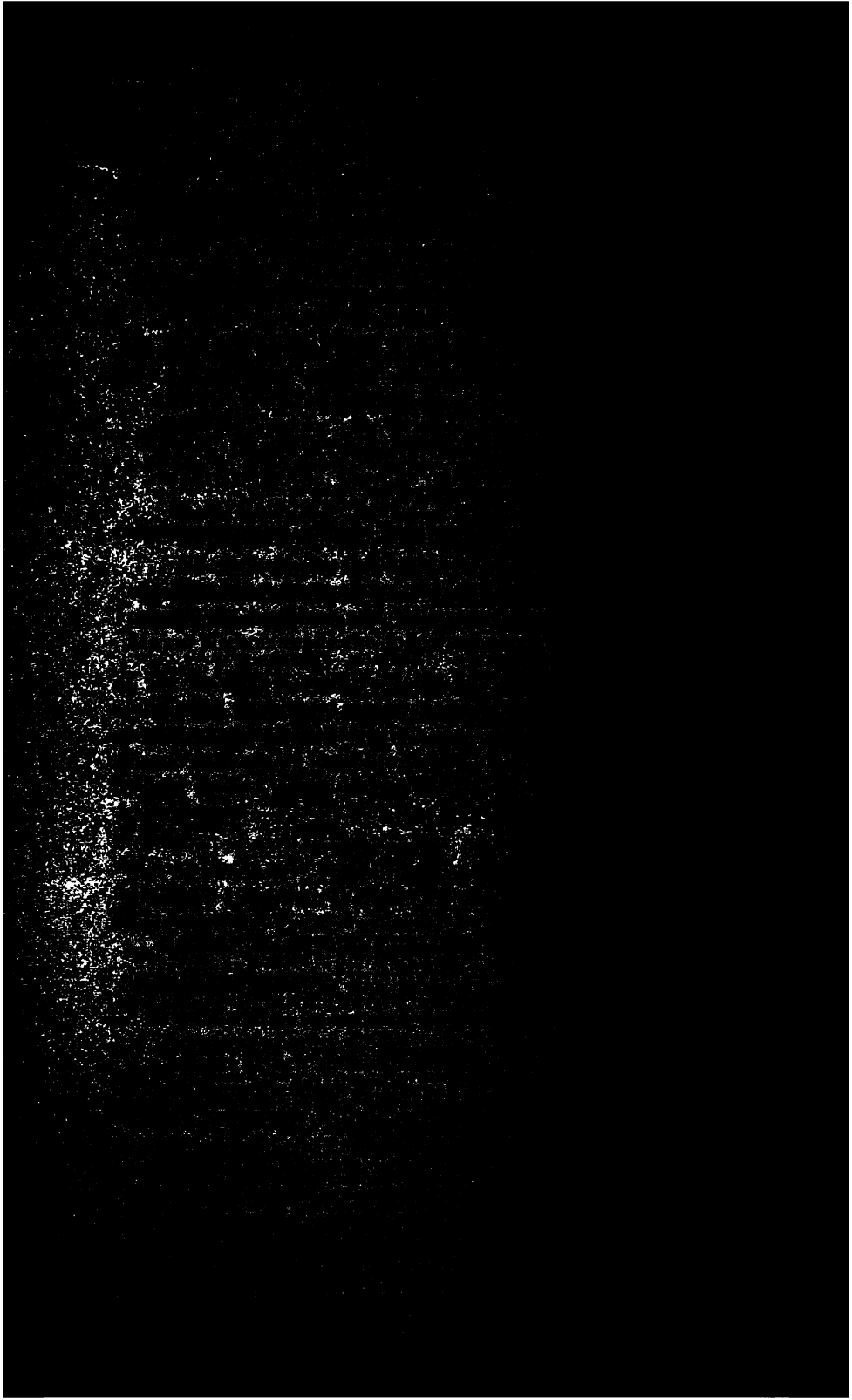


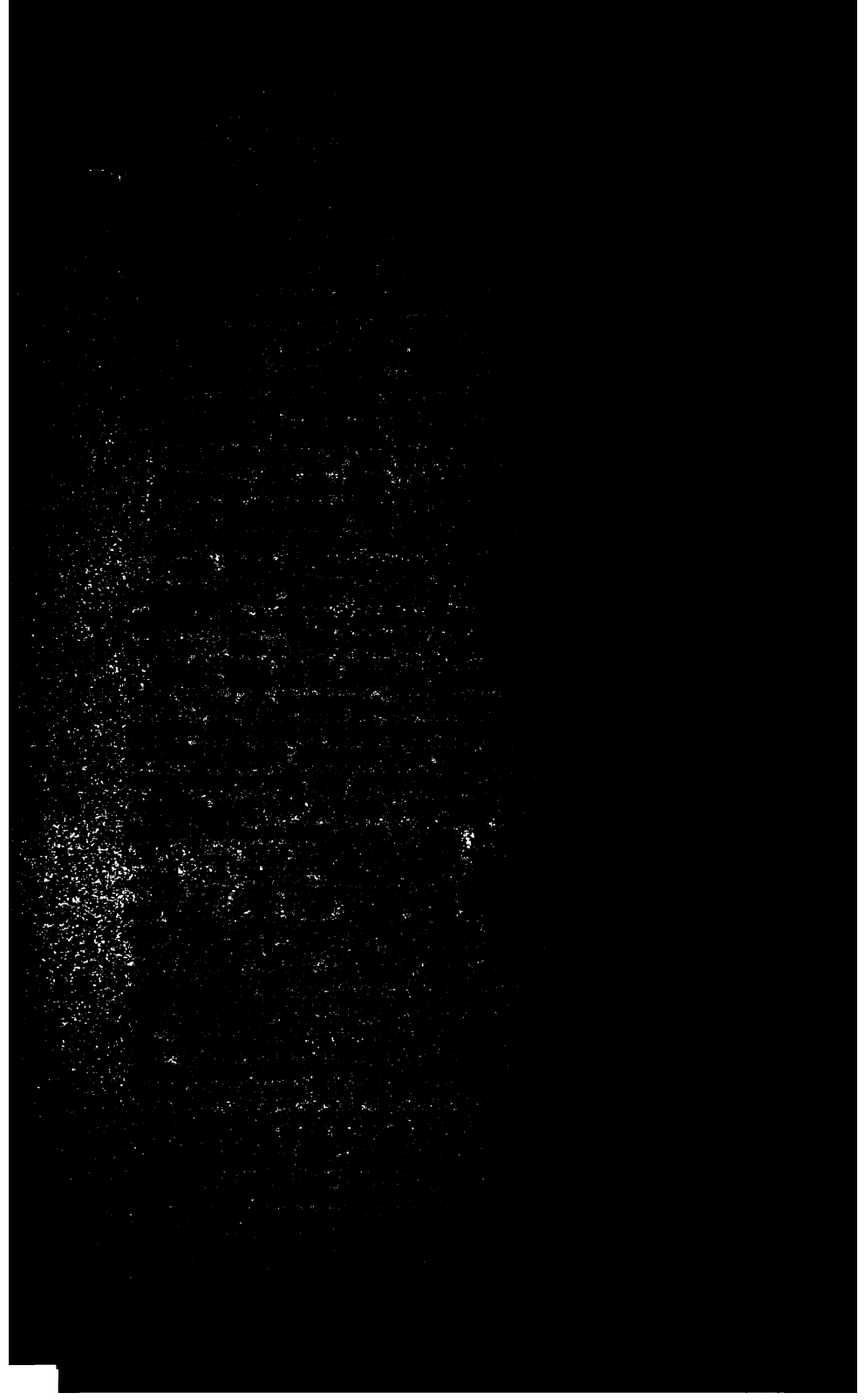


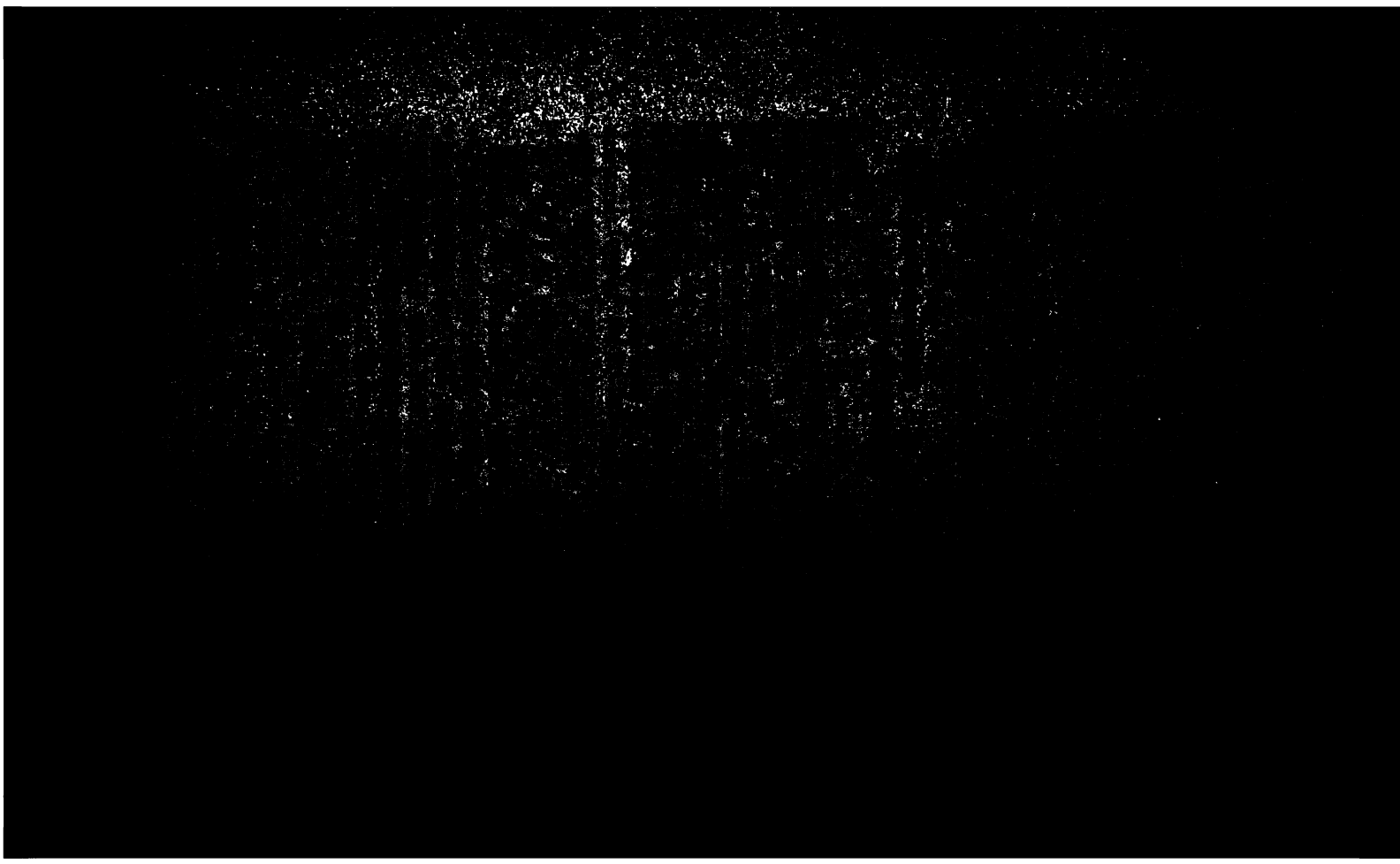


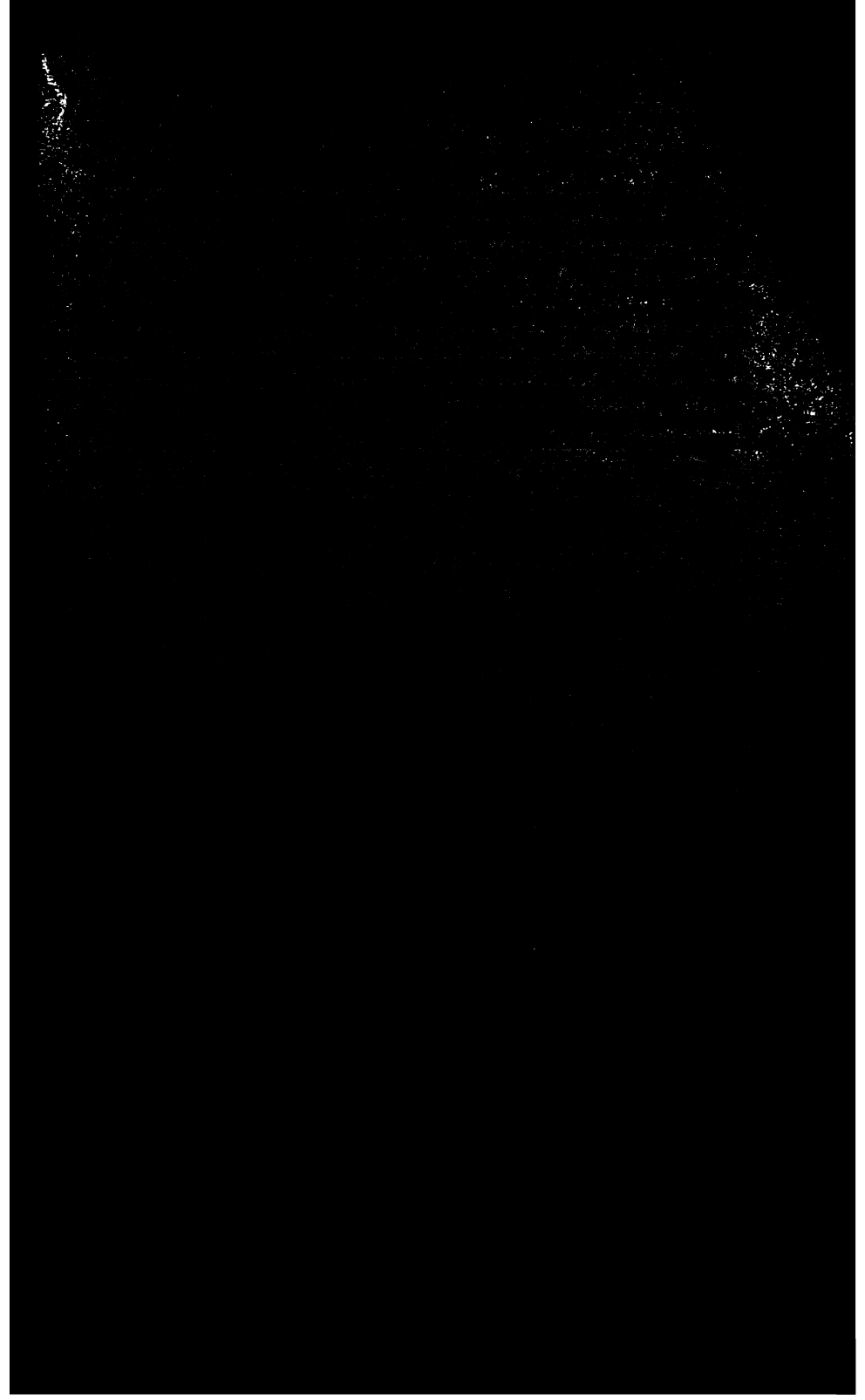


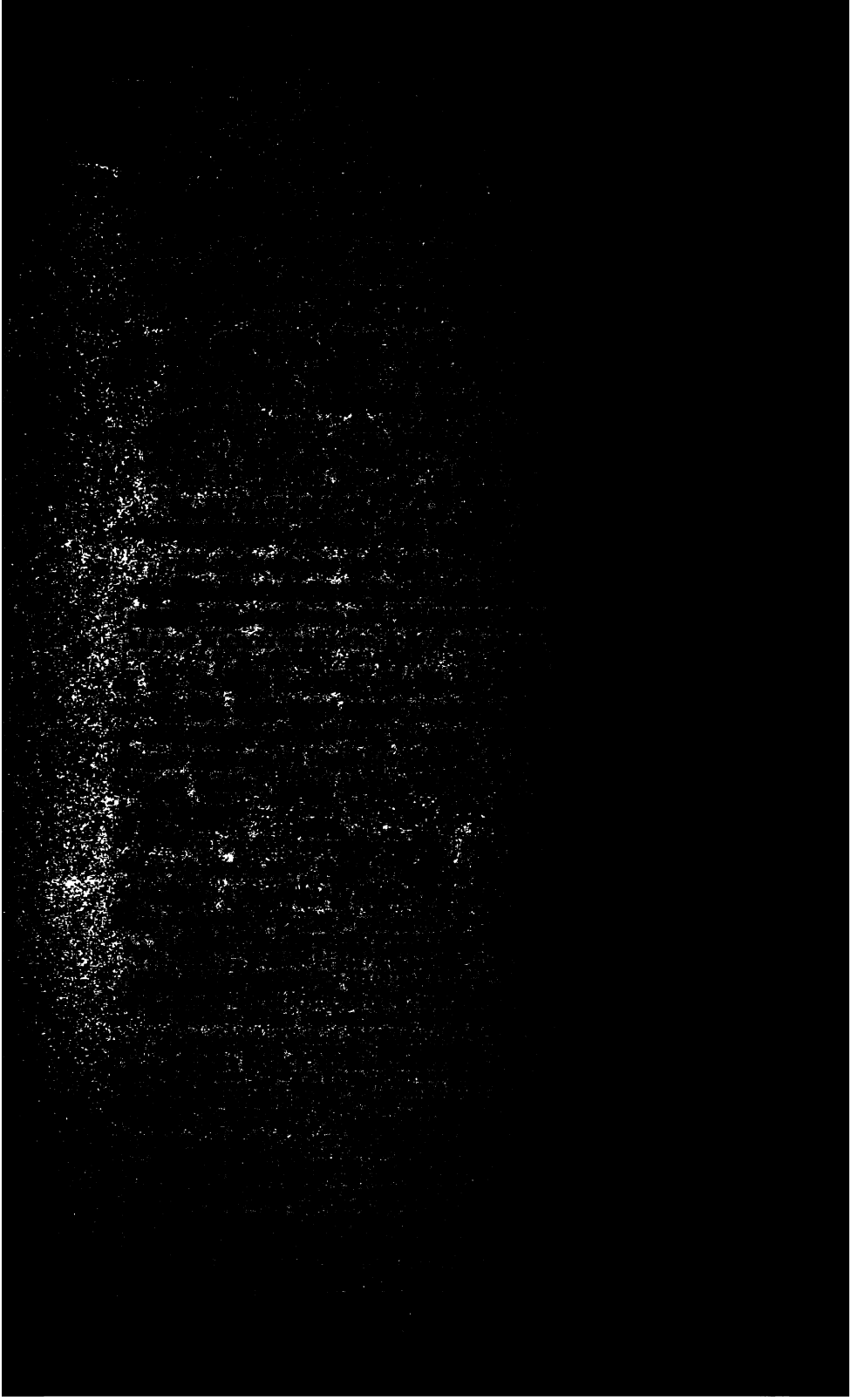


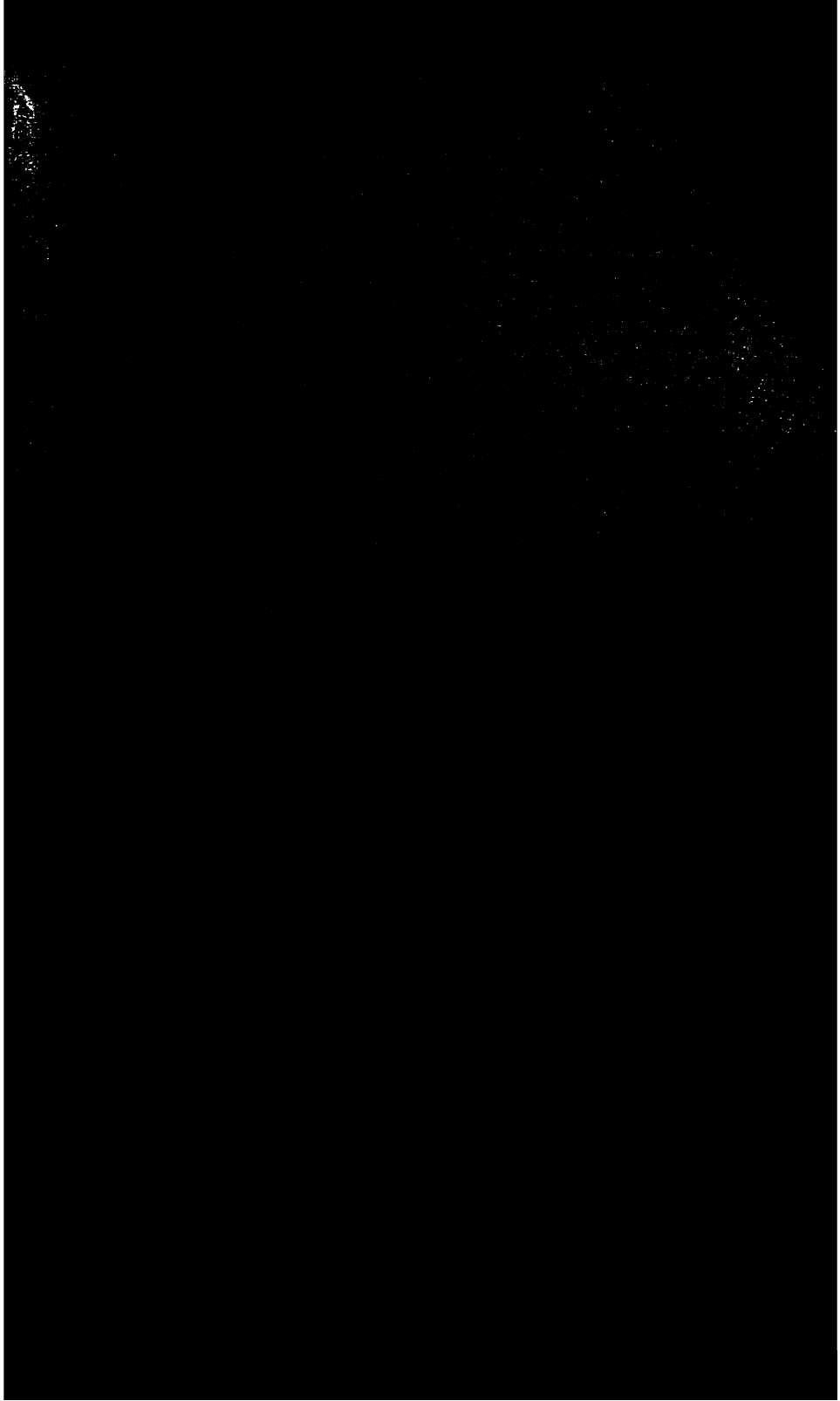


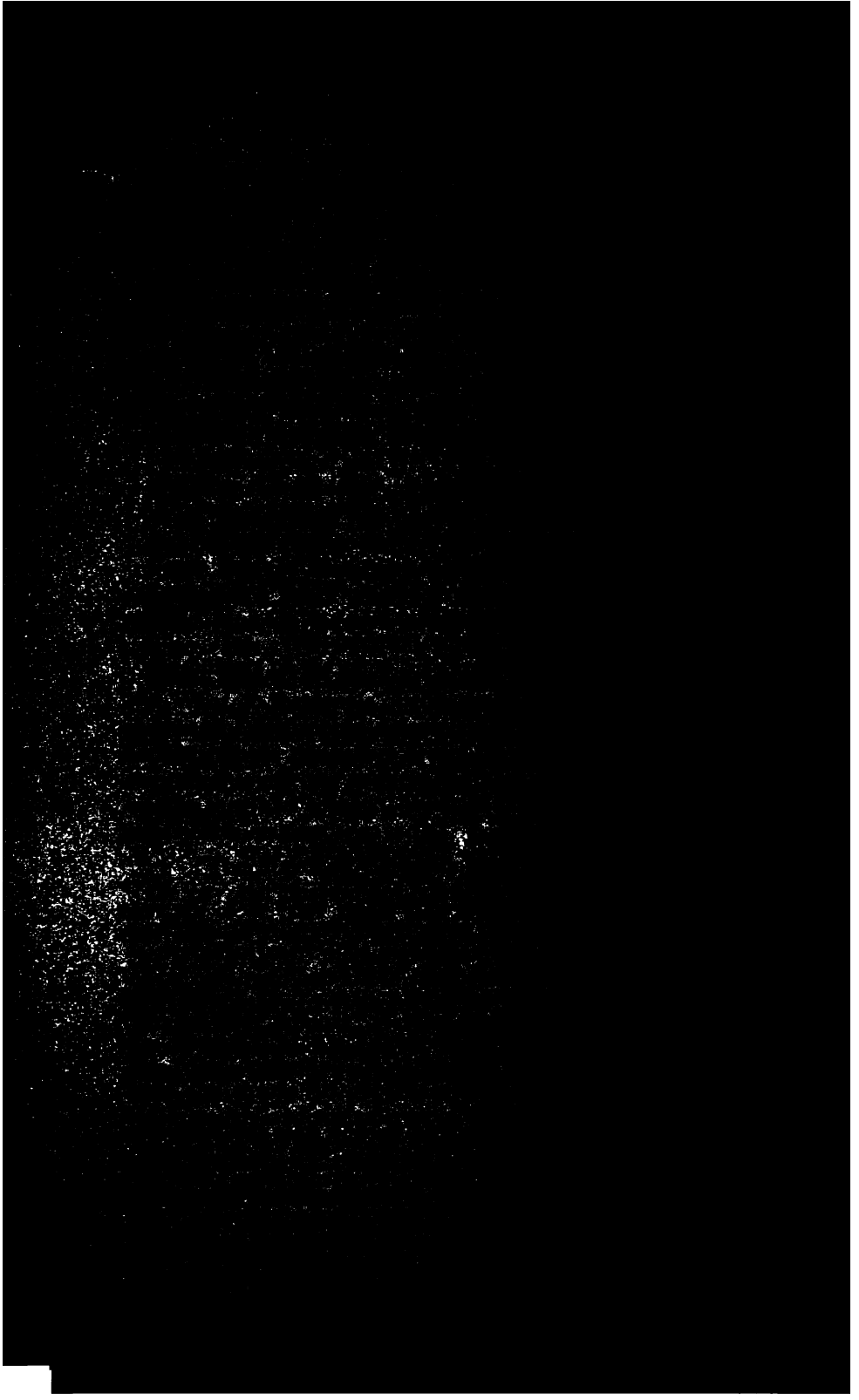


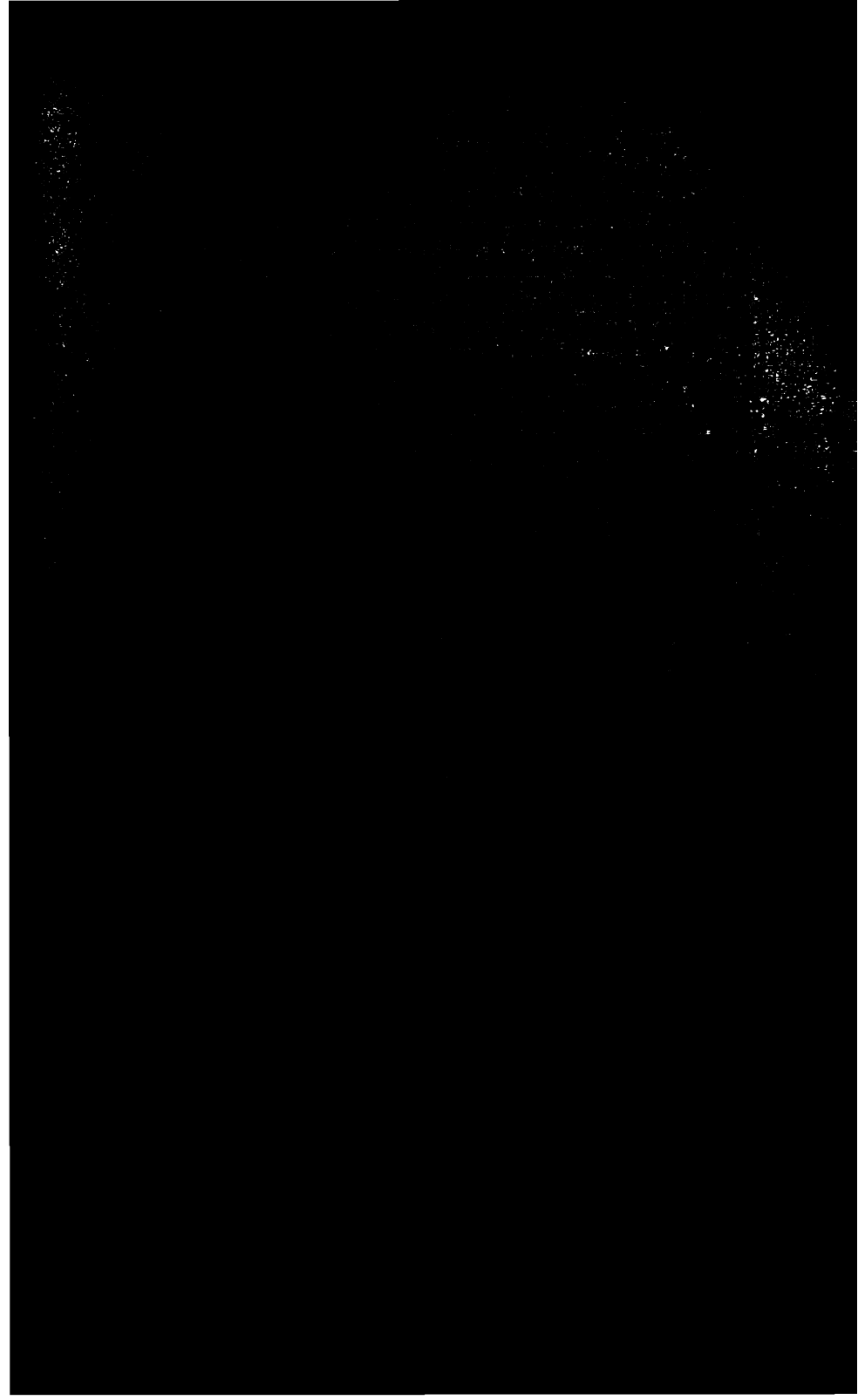












Joan of Arc," became a convert to the doctrine of intermarriage between whites and blacks and an eloquent expounder of the same. Miss Dickinson lectured over the Northern States. It was said at the time that President Lincoln and his Cabinet attended her lectures in Washington City. Miss Dickinson wrote a novel called "What Answer?" the purpose of which was to illustrate the beauty and utility of marriage between negro men and white women, and negro women and white men. The characters in "What Answer?" are negroes and whites. They fall in love and marry in a way to affright and disgust people not up to date on such doctrines. The title, "What Answer?" was supposed to indicate that the author's argument could not be refuted. On the night Miss Dickinson was to lecture at Cooper Institute, New York City, she was late in appearing; the impatient audience was quieted by the distribution of circulars advertising the new work, "Miscegenation," just published.

George Sala, correspondent of the London *Telegraph*, was then in Washington City, and wrote his paper as follows:

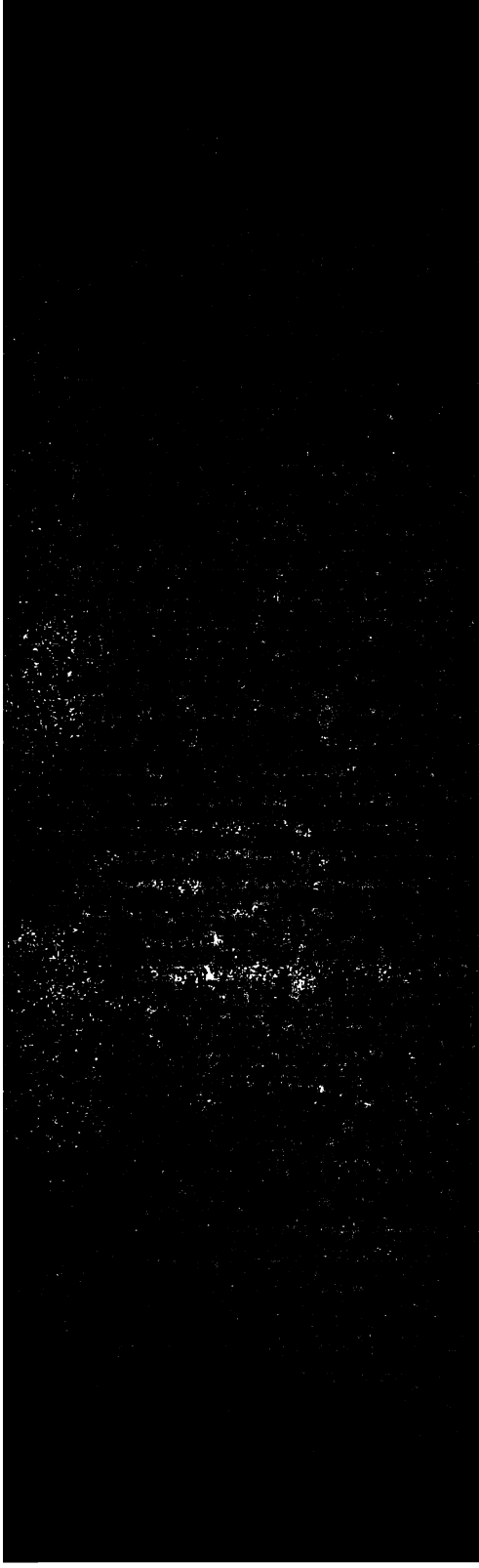
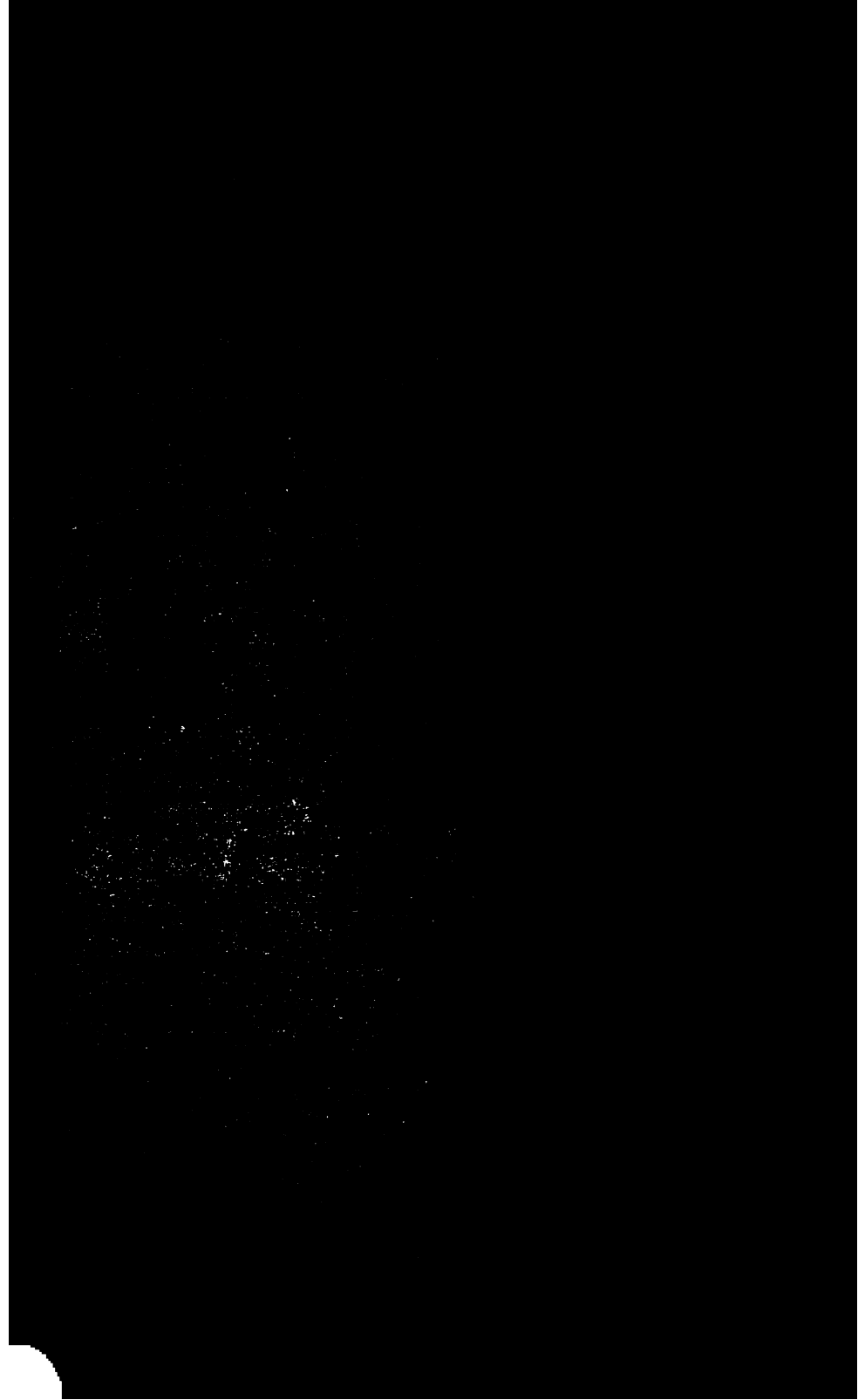
> "Miss Dickinson comes accredited by persons of high authority. She is handed to the rostrum by the second personage in the North. The Speaker of the House is her gentleman usher. The Chief of the State (Lincoln) and his ministers swell the number of her auditors. She is the goddess of Republican idolatry."

February, 1863, the correspondent of the London *Times* wrote from New York describing Republican love of the negro race:

> "It has been discovered here," wrote the *Times* correspondent, "that in many important respects the negro is superior to the whites; that if the latter do not forget their pride of race, and blood, and color, and amalgamate with the 'purer and richer blood' of the blacks, they will die out and wither away in unprolific skinniness. The first to give tongue to the new doctrine were Theodore Tilton and the Rev. Henry Ward Beecher. The latter a few months ago declared that it was good for white women to marry black men, and that the passion and emotional nature of the blacks were needed to improve the white race. Mr. Wendell Phillips has often hinted the same thing."

The London *Times* of February 5, 1862 or 1863, I am not certain which, contained copious extracts from "Miscegenation," as samples of the love-insanity for the negroes which at that time

afflicted the Republican party. I also offer a few extracts from "Miscegenation:"

"All that is needed," says the author of "Miscegenation," "to make us the finest race on earth is to engraft upon our stock the negro element which Providence has placed by our side upon this continent. (The Providence were New England's slave-stealers who imported negroes from Africa and sold them to the South's planters). Of all the rich treasures of blood vouchsafed to us, that of the negro is the most precious. By mingling with negroes we will become powerful, progressive and prosperous. By refusing to do so we will become feeble, unhealthy, narrow-minded, unfit of noble offices of freedom and certain of early decy. White people are perishing for want of flesh and blood; they are dry and shriveled, for lack of the healthful juices of life. Their cheeks are sunken, their lips are thin and bloodless, their under jaws narrow and retreating, their noses sharp and cold, their teeth decayed, their eyes small and watery, their complexion of a blue and yellow hue, their heads and shoulders bent forward, hair dry and straggling. The waists of white women are thin and pinched, telling of sterility and consumption; their whole aspect is gaunt and cadaverous; they wear spectacles and paint their faces. The social intercourse between the sexes is acetic, formal, unemotional. How different is an assembly of negroes! Every cheek is plump, the teeth are white, the eyes large and bright, every form is stalwart, every face wears a smile. American white men need contact with warm-blooded negresses to fill up the interstices of their anatomy. I plead for amalgamation, not for my own individual pleasure, but for my country, for the cause of progress, for the world, for Christianity. It is a mean pride unworthy of an enlightened community that will deny the principle of amalgamation. This principle has touched a chord in humanity that vibrates with a sweet, strange, marvelous music, awakening the slumbering instincts of the Nation and the world. It would be a sad misfortune if this war should end without a black general in command. We want an American *Touisant l'Overture*. It is in the eternal fitness of things that the South should be conquered by black soldiers. After that the land of the South must be divided among negroes."

The London correspondent of the *Times* wrote that paper that doctrines of this nature were applauded by large audiences